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THE ILIAD OF HOMER

BOOKS IX AND X

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THE ILIAD OF HOMER
BOOKS IX AND X

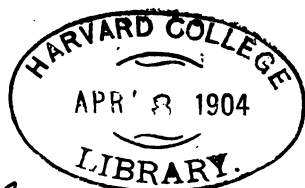
EDITED
WITH INTRODUCTION AND NOTES

BY
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PREFACE.

THE text of my edition of Books IX and X of the *Iliad* is based on that of the Teubner edition. Where Homeric orthography is open to question, I have in general accepted the spelling of that edition; but a certain number of alternative readings have been preferred, and a certain number of changes in punctuation introduced, for some of which I am indebted to Dr Leaf's edition. On that work I have also drawn largely in the preparation of the Introduction and the Notes. Among other books which I have consulted frequently, I wish to acknowledge my special obligations to Mr Monro's *Homeric Grammar*, Prof. Jebb's *Introduction to Homer*, and Prof. Ridgeway's *Early Age of Greece*.

I gladly avail myself of this opportunity to express to Mr L. Whibley my thanks for kindly reading the proofs of the Notes, and for many valuable suggestions; also to Mr E. H. Minns for his assistance in revising the proofs of the Introduction.

J. C. LAWSON.

CAMBRIDGE,

December 5th, 1901.



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INTRODUCTION.

§ I. OUTLINE OF THE ILIAD.

Book I. In the tenth year of the Trojan war the Greeks are visited by Apollo with pestilence, because the daughter of Chryses, his priest, has been carried off by Agamemnon. Warned by Calchas of the cause of the pestilence, Agamemnon restores the girl to Chryses, but makes good his own loss by robbing Achilles of his captive, Briseis. Thereupon Achilles retires from the fighting, and his mother Thetis exacts from Zeus an oath that the Greeks shall suffer disaster at the hands of their foe, until they make amends to her son.

Book II. Zeus by a dream beguiles Agamemnon to muster his army for battle, in spite of their wish to return home to Greece. Catalogue of the forces on either side.

Book III. Menelaus accepts a challenge of Paris to decide the war by single combat. A truce is called between the rest of the armies, but the single combat is indecisive, for Aphrodite intervenes and rescues Paris.

Book IV. The truce is broken by the Trojan Pandarus. Under Agamemnon's leadership, the Greeks join battle with the Trojans.

Book V. The Greek hero, Diomedes, acquits himself valiantly, and, with Athene's help, succeeds in wounding even the immortals, Aphrodite and Ares.

Book VI. Diomedes encounters Glaucus, a Lycian ally of the Trojans, but recognizes him as a guest-friend of his family, and

exchanges with him not blows but presents. Hector returns from the battle to Troy, converses with his wife Andromache, and sallies forth again.

Book VII. Hector challenges the Greek chieftains. Ajax is chosen by lot to accept the challenge. Their combat is stopped by the intervention of heralds on either side. The dead are buried. A wall is built by the Greeks to protect their camp.

Book VIII. Fighting is renewed. Zeus, having forbidden the other gods to take part, descends to Ida, and gives the Trojans the advantage. The Trojans bivouac on the battlefield.

Book IX. Agamemnon, proposing to return home to Greece, is opposed by Diomede. At Nestor's instance, Agamemnon undertakes to restore Briseis to Achilles, and to make him large presents besides. An embassy is sent to acquaint Achilles with the offer and to try to conciliate him, but he rejects all their overtures.

Book X. Diomede and Odysseus make a nocturnal raid on the camp of the Trojans. On their way thither they capture Dolon, a Trojan spy, who gives them useful information and is then slain by them. They proceed to the encampment of the newly-come Thracians, where they slay Rhesus the chieftain and twelve comrades with him, and take his horses.

Book XI. Agamemnon fights bravely but ineffectually. Many of the Greek chieftains are wounded. Patroclus, sent by Achilles to ask after the wounded Machaon, is told by Nestor of the hopeless position of the Greeks, and is begged by him to intercede with Achilles for the assistance of his Myrmidons.

Book XII. The Trojans led by Hector storm and carry the wall of the Greek camp.

Book XIII. Poseidon takes advantage of the inattention of Zeus to rouse up the Greeks. The Cretan Idomeneus distinguishes himself.

Book XIV. By the wiles of Hera, Zeus is beguiled to sleep. Meantime the Greeks, still further encouraged by Poseidon, gain some advantage, and Hector is wounded.

Book XV. Zeus wakes up, and bids Apollo help Hector. The Trojans recover lost ground, and again press the Greeks hard. Ajax distinguishes himself in defence of the ships.

Book XVI. Patroclus intercedes with Achilles for the Greeks, borrows his armour, and leads the Myrmidons to the rescue. He drives back the Trojans from the ships up to the very walls of Troy, but there is slain by Hector.

Book XVII. The Greeks and Trojans fight for the body of Patroclus. Menelaus distinguishes himself.

Book XVIII. Achilles learns of the death of Patroclus and bewails him. Thereupon Thetis, his mother, comes to him. She obtains new armour for him from Hephaestus. The shield is described in detail.

Book XIX. Achilles renounces his wrath, and is publicly reconciled with Agamemnon. As his chariot is being prepared for battle, one of his horses, Xanthus, speaks with human voice and foretells his fate.

Book XX. The gods join in the battle on either side. Hector encounters Achilles, but is saved by Apollo.

Book XXI. The river-god Scamander, whose stream is choked with bodies of the slain, assails Achilles, who is saved by Hephaestus.

Book XXII. Hector alone dares to face Achilles. A single combat takes place. Hector is chased by Achilles thrice round the walls of Troy. Zeus weighs in golden scales the destinies of the combatants. It is Hector's lot to die. Apollo forsakes him, and Athene encourages Achilles. Hector is slain.

Book XXIII. The dead Patroclus appears to Achilles in sleep and prays for burial. The funeral is celebrated with human and other victims. Funeral games follow.

Book XXIV. Achilles, in consummation of his vengeance, drags Hector's corpse daily round the tomb of Patroclus. On Apollo's intercession, Zeus encourages Priam to ransom his son's body. Escorted by Hermes, he visits Achilles, who by a great effort respects his guest and grants his request. Priam conveys Hector's body back to Troy for lamentation and burial.

§ II. COMPOSITION OF THE ILIAD.

The question whether the Homeric poems were the work of a single author was first raised in ancient times by certain critics, probably Alexandrians of the third century B.C., who regarded the *Iliad* alone as the work of Homer, and referred the *Odyssey* to some poet of name unknown. From thus 'separating' the authorship of the *Iliad* from that of the *Odyssey*, they were dubbed οἱ Χωρίζοντες, 'the Separaters.' Whatever may have been their arguments (which must, it would seem, have rested chiefly on the internal evidence of style etc.), they produced no considerable effect on the thought of the age, and were for centuries afterwards generally discredited.

It is now little more than an hundred years since the question of authorship and composition was again raised by Wolf in his *Prolegomena*. He endeavoured to establish the four following propositions:

(1) That the Homeric poems were composed without the aid of writing, and were handed down by oral transmission.

(2) That they were first written down about 550 B.C. (the age of Pisistratus, tyrant of Athens), and underwent artificial revision and arrangement at the hand of a body of διασκευασταί ('revisers').

(3) That the existing unity of the *Iliad* and of the *Odyssey* is the outcome of this deliberate revision. The original poems were separate stories with a common theme, rather than consecutive chapters in a single story.

(4) That these original poems were not all the work of a single author.

For a discussion and estimate of the various historical and other arguments by which Wolf sought to maintain these propositions, there is here no place; but it is worthy of notice that Wolf himself found his own purely critical conclusions from external arguments so far at variance with his aesthetic appreciation of the unity and harmony of the poems as a whole, that he was fain to admit a personal Homer, a poet of surpassing genius, who 'began the weaving of the web' and 'carried it down to a certain point,' nay, who 'wove the greater part of the

songs which were afterwards united in the *Iliad* and *Odyssey*.¹ (Jebb, '*Homer*,' pp. 109—10.)

The unity of the poems was less appreciated by Lachmann who, accepting Wolf's conclusions, went further and attempted, what Wolf had pronounced an impossibility, the dissection of the *Iliad* into a number of mutually independent lays. Even if the theory be granted, precision in practice may safely be regarded as unattainable until some two competent critics working independently shall coincide in their dissections of the poem, showing the same point of departure and the same terminus for each lay. On the other hand Hermann, who likewise accepted Wolf's view, improved upon it by attributing to Homer, not 'the weaving of the web down to a certain point' to be continued by others *ad lib.*, but the construction of a framework, the drawing of an outline, the delimitation of a design, which others expanded and completed, but did not transgress. But to account for this self-restraint on the part of later poets, he supposed Homer to have been the first poet of the 'heroic' order,—a supposition rendered improbable by the perfect adaptation of language to subject-matter, an adaptation which, as exhibited in Homer, can only have been attained by long and gradual development.

To the Wolfians, then, 'Homer' meant a collection of short unwritten lays, of which a certain number—or even the majority—were the work of the one poet in whose name all now stand.

The reaction against this view may be said to have begun with Nietzsche, who held (1) that the Homeric poems were not anterior to the use of writing, which may therefore have served as a means of transmission from one reciter to another, although publication was entirely oral, (2) that Homer was the first writer of 'epic' proper as opposed to short lays or ballads, but that in the composition of his two epics he made use of old ballads, largely in the *Iliad*, less in the *Odyssey*. Grote, following Nietzsche in his view of Homer as a *writer of epic proper*, suggested an original '*Achilleid*' containing Books 1, 8, and 11—22, which was subsequently expanded by instalments into the existing *Iliad*. To this view Geddes added a surmise that the 'non-Achilleian' books were the work of a later poet

who wrote the *Odyssey*. In the *Iliad* he claimed that the 'sutures' between the new and the old work were visible, while the common origin of the 'non-Achilleian' books with the *Odyssey* was shown in such ways as the presentment of Odysseus, Helen, and Hector, the aspects of the gods, etc.

More recently Prof. Jebb has put forward a modification of Grote's view; to a 'Primary *Iliad*' he assigns books I, II, 16—22, to which accrued successively (1) Books 2—7, (2) Books 12—15, (3) Books 8—9 and 23—24, (4) Book 10 and certain of the recognised interpolations in books already mentioned.

It will be observed therefore that recent theories concur in regarding the two books included in this edition as among the latest additions to the *Iliad*; the grounds of this view must be briefly noticed.

Grote brought as an objection to Book 9 that the rejection of Agamemnon's envoys by Achilles when they had humbled themselves before him, was revolting to the 'sentiment of Nemesis.' But the objection can hardly stand. Whoever the poet may have been who composed Book 9 (and few would esteem him an inferior poet to the genuine Homer), he was a better judge than any modern critic can be, whether the story of that book was offensive to a sentiment which he and his age must have held as strongly as ever did Homer; for the idea of Nemesis had lost none of its vigour down to the time of Aeschylus. A more solid objection is that in Book 16, 52—87, Achilles is made to speak as though no embassy had ever been sent to him. Now Book 16, in which Patroclus intercedes with Achilles on behalf of the Greeks (see 'Outline of *Iliad*' above), is absolutely essential to the plot of the *Iliad*. If then the theory is right that Homer composed an *Achilleid* or a Primary *Iliad*, of which the *Iliad*, as we now have it, is an expansion by several later hands, Book 16 must be set down as an essential part of Homer's work, and Book 9 is the magnificent achievement of some unknown later poet, who either overlooked, or in reciting would have omitted, that passage of Book 16 which conflicted with his own addition. Another point in Book 9, which is argued to indicate a later origin than the main body of

the *Iliad*, is the use of the word Ἑλλὰς (l. 447) in a wider sense than is elsewhere found in the *Iliad*. Hellas, the name by which all Greece was one day to be known, was originally the name of a district in Thessaly: but in this one passage of Book 9, its extension, according to the view of some critics, has already begun, and it there stands for a larger district of North Greece. In other words, the clan called Hellenes had seemingly increased in importance and extended their borders between the date of composition of the earlier *Iliad* and the date of this line in Book 9. To these points may be added certain "traits of language...which bring it nearer to parts of Books 23, 24, and even 10, while they separate it from the body of the *Iliad*." Examples are ὥστε with infinitive (l. 42), the impersonal δέῃ (l. 337), the infinitive with ἀν in *oratio obliqua* (l. 680) etc. (See Jebb's '*Homer*,' p. 124.)

Book 10 is in no way essential to the story of the *Iliad*. It has the air of a detached episode concerning some of the Greek warriors who fought at Troy, which has been inserted without other effect than slightly to delay the working out of the plot. The episode is not in itself so decisive a success as materially to improve the position of the Greeks, and the climax of their discomfiture has already been long enough delayed for further interruption of the story to be ineffective or even tiresome. The ancient tradition that Homer composed this book not as an integral part of his epic, the *Iliad*, but as an independent lay complete in itself, which was afterwards intruded into its present place in the story, if it be not accepted as a literal statement of facts, displays at any rate clear critical appreciation of the relation—or want of relation—between Book 10 and its present context. Here again certain details of language have been adduced as evidence of comparatively late origin,—“some perfects in -κα from derivative verbs, as βεβίηκεν (l. 172); μῆγῃσεσθαι (l. 365), the only 2nd fut. pass. in Homer, except δαήσομαι (twice in the *Odyssey*); clear instances of the article used in a post-Homeric way;...and some words frequent in the *Odyssey*, but not elsewhere found in the *Iliad* (as δόσις, φῆμυς, δόξα, ἀσάμυνθος.)” (See Jebb's '*Homer*,' p. 123, note 1.)

To this rapid survey of recent theories and of their bearing

upon Books 9 and 10 there must be added a caution. Arguments as to date from rare words or constructions appearing in certain books are only valid on the supposition that our present text closely approximates to Homer's original. This can hardly be the case unless writing was in use for literary purposes in Homer's time. In our present state of knowledge this proposition admits neither of proof nor of disproof. A system of writing was certainly known in Crete, and therefore, in all probability, in other parts of the Greek world before the age of Homer. But it remains as yet uncertain whether the art of writing had then passed the stage of scratching memoranda of accounts and stores on clay tablets, from which stage it is a far cry to the committing of a whole epic to the equivalent of paper. Writing indeed is once mentioned by Homer himself in the phrase *σήματα λυγρά*, 'uncanny symbols'; but that phrase itself suggests that the art of writing was as yet neither familiar nor highly developed. If then we suppose that the *Iliad* was not written down by Homer but was memorially composed and was transmitted from one reciter to another by word of mouth, it is easy to account for the various difficulties which our text now presents as the outcome of oral transmission. Local varieties of dialect, preferences for certain books and passages and comparative neglect of others, deliberate amplifications or omissions, slips of memory, reminiscences and confusions of similar passages,—all these accidents and incidents would, on the hypothesis of oral transmission, combine to obscure and to confuse genuine tradition. Those lines, for example, of Book 16, in which Achilles ignores the events of Book 9, may be an amplification of the passage by some reciter who did not include Book 9 in his *répertoire*. Again, in Book 10, l. 147 is a clear case of confusion owing to a reminiscence of l. 327. The latter is in place in the context, the former is not (see note *ad loc.*). Again, where a non-Homeric use of the article presents itself, as at 10. 536, what slip could more easily be made by a reciter than the conversion of the phrase *Ὀδυσσεύς τ' ἤδε κρατερὸς Διομήδης* into the phrase *Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης*, where sense is unaltered, *rhythm* equally good, and later idiom favoured the change?

Indeed it is difficult to see why a rhapsode should have felt himself bound to verbal accuracy. Thus the fact of one book comprising a larger number of post-Homeric words and forms and idioms is not necessarily evidence of a later origin for that book, but may equally well indicate that it suffered more modification in the mouths of the reciters before ever it was committed to writing. The latter explanation is particularly plausible in the case of Book 10, which according both to ancient testimony and to modern criticism is really a lay independent of the *Iliad* and wrongly inserted therein. We have only to suppose that in some district of ancient Greece the rhapsodes found Odysseus to be a more popular hero with their audiences than Achilles, and a reason can at once be seen for the assimilation of Book 10 of the *Iliad* with the *Odyssey*. Book 10 contains an account of certain exploits of Odysseus and no mention of Achilles; further, it is a complete story in itself and therefore suitable as a comparatively short recitation. If then it were constantly recited in conjunction with the *Odyssey* to audiences whose favourite hero was Odysseus, what would be more natural, nay inevitable, than the transfer from the one to the other of certain words and phrases?

These few examples of the way in which oral transmission may have been the sole source of the many difficulties and discrepancies of our text, are not intended as proofs of any view—the limits of this Introduction exclude the statement and estimate of arguments—but may serve to justify the caution expressed above against accepting too readily any modern theory of the composition of the *Iliad* by successive additions to a *written* original, and against abandoning too lightly the old tradition recorded by Josephus that “Homer did not leave his poetry in writing, but that it was transmitted by memory, and afterwards put together from the separate songs.” (Referred to and translated by Jebb, ‘*Homer*,’ p. 105.) The difficulty of oral transmission is apt to be overestimated. No organisation would have been necessary for the purpose among a people whose memories were not impaired by the arts of reading and writing. Even at the present day there are in Greece vagrant unlettered rhapsodes who have learnt at haphazard, and recite, without

effort or slip, stories in prose or poetry no whit shorter than the *Iliad*. Unhappily the enforcement of education is rapidly killing both the memories and the powers of improvisation of the peasants, and they themselves recognize that the next generation will have exchanged the power to remember the wealth of story and song that a few of them still possess for a power to read books which none of them will be able to acquire. Surely if such gifts of memory exist still here and there among the degenerate population of Modern Greece, there is no great difficulty in imagining the oral transmission of the *Iliad* by the rhapsodes of a more virile and wholly unlettered age.

If then Homer composed the *Iliad* without the aid of writing, and the rhapsodes for two or three centuries transmitted it by word of mouth, it is obvious that when the time came that it was deemed expedient to resort to a less precarious method of transmission and to commit the poem to writing, a close approximation of the written and authorised version to Homer's original could only be secured by systematic compilation and comparison of various portions and versions of the poem as recited by various rhapsodes. Of such revision there is an ancient tradition : the task is credited either to Pisistratus or to Lycurgus : and those who believe in the memorial composition and oral transmission of the *Iliad*, will have no good reason to doubt that the period in which Lycurgus and Pisistratus flourished was the period in which the *Iliad* was first written down. That the revision which is said to have taken place was not conducted on principles of scientific criticism, is obvious from the existing discrepancies and is little cause for wonder. That the revisers in a less critical age than ours did not observe all those discrepancies which modern scholars have detected, may be readily believed : that, observing perhaps some few of them and not knowing how to reconcile them without flagrant violation of tradition, they handed down their compilation without torturing it into complete unity, is wholly to their credit and our gain.

§ III. THE LANGUAGE OF THE ILIAD.

The 'Epic' dialect is in the main of Ionic form, of which a distinguishing mark is the use of η where in Attic we should have α ; e.g. Bk. 9, l. 2, $\Theta\epsilon\sigma\pi\epsilon\sigma\acute{\iota}\eta \xi\chi\epsilon \phi\acute{\upsilon}\zeta\alpha, \Phi\acute{o}\beta\omicron\upsilon \kappa\rho\upsilon\delta\epsilon\upsilon\tau\omicron\varsigma \epsilon\tau\alpha\acute{\iota}\rho\eta$, cf. the words $\pi\rho\acute{\eta}\sigma\sigma\omega$ (= $\pi\rho\acute{\alpha}\sigma\sigma\omega$), $\kappa\rho\eta\tau\acute{\eta}\rho$ (= $\kappa\rho\alpha\tau\acute{\eta}\rho$) etc. But the dialect differs materially from that of Herodotus (in contrast with which the language of Homer is spoken of as 'Old Ionic') both in word-formation and in syntax. As an example of the former may be cited the large number of strong aorists in Homer, one class of which,—namely 2nd aorists middle formed by adding the personal termination to the tense-stem without a connecting or 'Thematic' vowel,—afterwards became obsolete, e.g. $\delta\omicron\rho\text{-}\tau\omicron, \delta\acute{\epsilon}\kappa\text{-}\tau\omicron$ etc. Differences in syntax are still more striking. The article ($\delta\acute{\iota}, \acute{\eta}, \tau\acute{o}$) is far more emphatic than in later Greek, and is seldom to be translated 'the': it is most commonly a personal pronoun ('he,' 'she,' 'it') or a demonstrative pronoun ('this,' 'that'). Again, in statements referring to future time, a wide range of constructions is open. The future indicative, the subjunctive and the optative may all three be used with or without $\kappa\epsilon\upsilon$ or $\acute{\alpha}\nu$ to express various grades of probability,—grades which do not seem to have been very accurately distinguished by Homer and which certainly defy precise translation. In later Greek the subjunctive lost its power of expressing a future statement, the optative required $\acute{\alpha}\nu$ for that purpose, and the future indicative rejected $\acute{\alpha}\nu$,—the six grades of probability being thus reduced to the more easily distinguished two. Prepositions again have in Homer not fully emerged from the adverbial stage: thus in the phrase $\text{Ἰλιόθι } \pi\rho\acute{o}$, the form Ἰλιόθι is not governed by $\pi\rho\acute{o}$, but has a locative force in itself (= 'at Ilium'), to which the adverb $\pi\rho\acute{o}$ adds the notion 'in front.' So in cases of what is called 'tmesis,' i.e. the 'cutting off' or separation of the preposition (or rather the adverb) from the verb, e.g. Bk. 9. 212, $\kappa\alpha\rho\acute{\alpha} \pi\acute{\upsilon}\rho \epsilon\acute{\kappa}\acute{\alpha}\eta$, 'the fire burnt down,' it would be more correct to say that the adverb $\kappa\alpha\rho\acute{\alpha}$ had not yet in the Homeric dialect coalesced with the verb $\kappa\alpha\iota\omega$. All cases

of verbs compounded with 'prepositions,' as we usually say, are really cases where the same adverbs were so frequently required to qualify the same verbs, that the adverb and verb gradually became united in one word. 'Tmesis' therefore is an ill-chosen term; there is no such thing as 'severing' a compounded verb; in Homer the process of compounding is still incomplete. Finally, as we should expect of a language in its youth, the expression of thought in Homer is often 'paratactic' where in later Greek it would be 'syntactic,' i.e. clauses, of which one in later Greek would form a main sentence with the other or others subordinate to it, are in Homer arranged side by side without subordination. Thus 'come and see' is paratactic; 'come that you may see' is syntactic. In some cases there is no difference in the actual words in Greek between the paratactic and the syntactic forms of expression. Thus the two paratactic clauses, 'Would that Achilles might relent! Then would the Greeks be saved,' can be expressed in Homeric Greek in exactly the same words as the 'syntactic' sentence, 'If only Achilles would relent, then the Greeks would be saved.' The difference in reciting was merely one of tone and pause, and the difference in writing is therefore one of punctuation only. See notes on 10. 101, and 204—13.

The Homeric dialect, though, as we have seen, fairly called Old Ionic, was never the spoken dialect of any given Ionic people. The variety of forms in which the simplest words occur is a decisive argument against any such supposition. No single spoken dialect would have contained five forms of the infinitive of εἶμι: yet in Homer we find εἶναι, ἔμεν, ἔμμεν, ἔμεναι and ἔμμεναι, and the same wealth of alternative forms is characteristic of the 'Epic' dialect throughout. This richness in form was probably the product of a long period of ballad-making prior to the composition of any Epic proper,—a period in which language was gradually matured and developed to suit the requirements of the hexameter rhythm,—and came an already perfected instrument of musical speech to the great master of epic song.

The Homeric dialect, then, as we now have it, is an Old-Ionic poetic dialect, which contains a variety of forms never

co-existent in any single spoken idiom. But in it there are found certain elements usually associated with the Aeolic rather than the Ionic dialect. Among these may be mentioned :

(1) Some cases of *βαρυτόνησις* (i.e. accenting as far back as possible) which the tradition of the MSS. has preserved to us, e.g. *ἐγρήγορθαι* (where Ionic and Attic would have *ἐγρηγόρθαι*).

(2) Nominatives of masculine words of the first declension, with termination *ᾶ*, e.g. *ἱππότα*.

(3) The forms *ἄμμες*, *ὕμμες* (= *ἡμεῖς*, *ὕμεῖς*).

(4) A few words such as *αὐτάρ*, *πίσυρες*, *αἶσα*, *πτόλις*.

To these used to be added the letter 'digamma' (the English 'w') but this is now known to have existed in other than the Aeolic dialect.

The presence of these Aeolic elements suggested a theory that Aeolic was the original dialect of the Homeric poems, of which a deliberate translation in Ionic was made in the latter half of the 6th century B.C. It is barely conceivable that such a translation could at once have superseded the Aeolic original. It would be more reasonable to suppose that an Aeolic original had become gradually and unconsciously Ionicised in the mouths of Ionic rhapsodes. But, until we know more precisely what were the characteristic contrasts of Aeolic and Ionic at a very early epoch in their development, speculations on the point must remain unreliable.

§ IV. GRAMMATICAL FORMS.

A few of the commoner forms in which the Homeric declensions and conjugations differ from those of Attic are here enumerated; the rarer and archaic forms will be commented upon in the Notes as they occur.

First Declension.

The nom. sing. of feminine words is in *-η* with few exceptions: *πέτρη*, *ἀληθείη* etc., but *θεά*.

The nom. sing. of masculine words is generally in *-ης*.

Except (1) *Ἑρμείας* and some other proper names.

(2) Aeolic nominatives in *ᾶ*, as *ἱππότα*.

The gen. sing. of masculine words is in *-εω* or *-αο*, or after a vowel, in *-ω*, as *Ἑρμείω*.

The gen. plur. is in *-άων* or *-έων*; but the contracted *-ῶν*, which is universal in Attic, may occur after a long vowel. Thus *κρατευτάων*, *ἀγορέων*, *πολλάων* and *πολλέων*; but *παρειῶν*.

The dat. plur. is in (1) *-ησι(ν)*,

(2) *-ης*,

(3) *-αις*, as in Attic, but cases of this are rare and possibly corrupt.

For *-φι(ν)*, an old Instrumental case-ending, see note on Bk. 9, l. 58, *γενεῆφιν*.

Second Declension.

The genitive singular is generally in *-οιο*; but a shortened form in *-οο* existed, of which the contraction *-ου* also occurs as in Attic. See note on 9. 440, *όμοίου πολέμοιο*.

The dative plural is in *-οισι(ν)*, or, as in Attic, *-οις*.

The genitive and dative dual is in *-οῖν*.

The Instrumental case in *-φι(ν)* belongs also to this declension, e.g. *θεόφιν*.

Third Declension.

The case-ending usually follows a stem ending in a vowel without contraction:

e.g. μένος	gen. μένεος,	dat. μένεϊ
δέπας	gen. δέπας,	dat. δέπαϊ (but also δέπα)
αἰδώς	gen. αἰδόος,	dat. αἰδοῖ.

-εος when contracted becomes not *-ους*, as in Attic, but *-ευσ*.

The dative plural ends in *-σι*, but several forms of the case occur in some common words:

e.g. χεῖρ	makes dat. plur. χερσί, χείρεσι and χείρεσσι.
ἔπος	makes dat. plur. ἔπεσι, ἔπεσσι and ἐπέεσσι.

This doubling of *σ* and of other consonants is a common metrical convenience, e.g. *ὀπίσω* and *ὀπίσσω*.

A few common words may be noticed separately.

πόλις is declined throughout with a stem in *-ι* (*πόλιν*, *πόλιος*, *πολίεσσι* etc.), but has also the lengthened forms *πόληος*, *πόληϊ*, *πόληες*, *πόληας*, and more rarely *πόλεος* and *πόλεας*.

ἀνὴρ makes gen. sing. ἀνέρος as well as ἀνδρός, and other analogous forms.

νίος has forms of both second and third declension, e.g. gen. sing. νιοῦ or νίος.

νηῦς (Attic ναῦς) is declined throughout with stem νη- (from which a digamma is lost), e.g. νη(F)-ός, νή(F)-εσσι, but has alternative forms with stem νε(F)-, as νέ-ας, νε-ῶν.

The adjective πολὺς (with neuter πολὺ) is declined in the masculine throughout (with the exception of the dative singular which does not occur) according to the third declension (gen. sing. πόλεος etc.). The form πολλός, πολλή, πολλόν is declined throughout according to the rules above given for the first and second declensions, save that the gen. πολλοῦ is wanting.

The personal pronouns are as follows:—

	FIRST PERSON	SECOND PERSON	THIRD PERSON
Sing.	N. ἐγώ, ἐγών A. ἐμέ, με G. ἐμεῖο, ἐμέο, ἐμεῦ, μεν. A form ἐμέθεν also serves as gen. D. ἐμοί, μοι	σύ, τὴν η σε σεῖο, σέο, σευ, τεοῖο. A form σέθεν also serves as gen.	ἐέ, ε, μιν εἶο, εἶο, εἶ. A form εἶθεν also serves as gen.
Dual	N. A. νῶι G. D. νῶιν	σφῶι σφῶιν	σφωέ σφωίν
Plur.	N. ἡμεῖς, ἄμμες A. ἡμέας, ἄμμε, once ἡμας G. ἡμείων, ἡμέων D. ἡμῖν, ἡμιν, ἄμμι(ν)	ὑμεῖς, ὅμμες ὑμέας, ὅμμε ὑμείων, ὑμέων ὑμῖν, ὕμιν, ὅμμι(ν)	σφέας, σφᾶς, σφε, and once σφᾶς σφείων, σφέων, σφῶν σφίσι(ν), σφι(ν)

For a case in which σφίσι as reflexive serves as dat. plur. of the *second* personal pronoun, see note on 10. 398.

The Article (ὁ, ἡ, τό) also serves as third personal pronoun in all cases.

Peculiarities of verbs will be found discussed for the most part in notes on the passages where they occur. But the formation of the subjunctive active and middle, as a frequently occurring phenomenon, may be explained here.

In Attic the subjunctives active and middle of presents and aorists all have the following terminations:

A. Active	-ω, -ης, -η	-ητον, -ητον	-ωμεν, -ητε, -ωσι
Middle	-ωμαι, -η, -ηται	-ωμεθον, -ησθον, -ησθον	-ωμεθα, -ησθε, -ωνται.

In the original dialect of Homer this scheme of formation was probably confined in its entirety to 'Thematic' tenses, i.e. those tenses of the indicative which have a vowel (ο or ε) inserted between the tense-stem and the personal suffix, e.g. τύπτ-ο-μεν, λύ-ε-τε, ἐλάβ-ε-τε etc., while Non-Thematic tenses, i.e. those in which the personal suffix follows immediately upon the tense-stem, e.g. ἵμεν, ἔλν-σα, ἔβη-ν, formed their subjunctive by the aid of that system of terminations which in Attic belongs to the Present *Indicative*, viz.:

B. Active	-ω, -εις, -ει	-ετον, -ετον	-ομεν, -ετε, -ουσι
Middle	-ομαι, -ει, -εται	-ομεθον, -εσθον, -εσθον	-ομεθα, -εσθε, -ονται

But in our actual text these forms with short vowels are not all now extant. Some of them have been regularly preserved by the exigencies of metre; but where the change from the early scheme of formation to the later Ionic and Attic scheme did not affect the metre, that change has almost invariably taken place. Thus in the Active -εις, -ει and -ουσι have been supplanted by the later forms -ης, -η and -ωσι because the substitution did not damage the metre; for it was natural for the rhapsodes unconsciously to assimilate the old Homeric forms to the later idiom of their own times, wherever such assimilation made no difference to the beauty and rhythm of the poem. They and their auditors were not concerned with preserving ancient grammatical forms. Similarly in the Middle the terminations -ει, -εσθον, -εσθε and -ονται were unconsciously changed into -η, -ησθον, -ησθε and -ωνται.

The actual hybrid scheme by which Thematic tenses form their subjunctives in our existing texts results therefore as follows:

C. Active	-ω, -ης, -η	-ετον, -ετον	-ομεν, -ετε, -ωσι
Middle	-ομαι, -η, -εται	-ομεθον, -ησθον, -ησθον	-ομεθα, -ησθε, -ωνται.

A few forms, however, surviving for other reasons than the necessities of metre, remain to attest the former completeness of the system of formation (B) for Non-Thematic tenses. Such are two subjunctives which have come to be used exclusively as futures. From *ἔδομαι*, used as the future of *ἐσθίω* but really a 2nd aorist subj. mid., we have the form *ἔδονται* (*not* *ἔδωνται*), (with which compare the word *δυσωρήσονται* in 10. 183, which Homeric idiom compels us to take as aor. subj. See note *ad loc.*); and from *δῆω* used as a future (= 'shall find'), but really an aorist subjunctive, comes a form *δῆεις* as well as *δῆομεν* and *δῆετε*.

The scheme of formation C should be carefully observed by the student, in order that he may not mistake the aorists subjunctive of Non-Thematic tenses for futures indicative, their forms being in many cases identical, and idiom being the only guide by which to decide between them. See note on 9. 46, *διαπίσσομεν*.

§ V. METRE AND QUANTITY.

The measure in which the Homeric poems are composed is the *Hexameter*. This measure, as its name indicates, is composed of six *feet* to each verse. Each *foot* falls into two equal parts. Of these parts the first is known as the *arsis* ('raising of the tone or voice') as bearing the rhythmical accent, and is always a long syllable. The second part is known as the *thesis* ('dropping of the tone or voice'), and consists indifferently either of one long syllable or two short syllables, except in the fifth foot where two short syllables are preferred, and in the sixth foot where *two* short syllables are inadmissible, but a *single* short syllable may do duty for a long syllable. The scheme of quantity of the Hexameter may be presented thus :—

1st foot	2nd foot	3rd foot	4th foot	5th foot	6th foot
— ∟ or —	— ∟ or —	— ∟ or —	— ∟ or —	— ∟ or more commonly —	— ∟ or —

Besides the observance of this scheme of quantity, the *hexameter* requires a break or pause in its rhythm. This pause

is effected by the non-coincidence of words with metrical feet. One foot at least in every verse must be so divided as to contain the end of one word and the beginning of the next. This division is called the *caesura* ('cutting'). The purpose of *caesura* is to give a balance to the verse; this balance was found to be best attained by *caesura* in the third foot; if wanting there, it must occur in the fourth foot. In a very large number of verses there is *caesura* in both these feet.

This division of the foot by the overlapping of two words lies either between the *arsis* and the *thesis* (— : $\overline{\sigma\tau}$), or, in the case of a dactylic foot, between the two short syllables of the *thesis* (— ~ : ~). The former is called 'strong' or 'masculine' *caesura*, the latter 'weak' or 'feminine,' or (because the first part of the foot thus divided constitutes a trochee, — ~) 'trochaic' *caesura*. The following lines exemplify these varieties of *caesura*.

- (1) Strong *caesura* in the 3rd foot.

Πένθεϊ δ' ἀτλήτω : βεβόλητο πάντες ἄριστοι. *Il.* 9. 3.

- (2) Weak *caesura* in the 3rd foot.

Φοῖτα κηρύκεσσι : λιγυφθόγοισι κελεύων. *Il.* 9. 10.

- (3) Strong *caesura* in the 4th foot.

Νῦξ δ' ἦδ' ἦε διαρραΐσει : στρατὸν ἦε σώσει. *Il.* 9. 78.

- (4) Weak *caesura* in the 4th foot.

Πηλεὺς θήν μοι ἔπειτα γυναῖκα : γαμέσsetαι αὐτός. *Il.* 9. 394.

Αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε : κασιγνήτησι. *Il.* 10. 317.

In both the examples of type (4) it will be noticed that there is *caesura* in the third foot as well as that marked in the fourth, in the former verse 'weak,' in the latter verse 'strong.' Weak *caesura* of the fourth foot seems never to be found alone, and to be avoided in general even in combination with *caesura* of the third foot. The first three types of *caesura* must therefore be regarded as the normal forms. The student will find that in a large proportion of verses strong *caesura* of the fourth foot, as in example (3), is combined with strong or weak *caesura* of the third foot, as in examples (1) and (2).

To the reverse of *caesura*, viz. to the coincidence of the end

of a word with the end of a metrical foot, is applied the term *diaeresis*. Such a break is not essential to the rhythm, and in many verses there is none. It is seldom or never found at the end of the third foot, where its effect would be to break the verse into two equal halves. It is most frequently found at the end of the fourth foot, and when it occurs there, the fourth foot is by preference a dactyl. *Diaeresis* in this position, from being a marked feature of Bucolic poetry, is called the *Bucolic Diaeresis*. A line already cited as an instance of *caesura* exhibits also two cases of *diaeresis*, (1) at the end of the first foot, (2) at the end of the dactylic fourth foot (i.e. *bucolic diaeresis*).

Πένθεϊ δ' ἀτλήτω βεβολῆ᾽ ἅτοι || πάντες ἄριστοι. II. 9. 3.

The quantity of a given syllable for metrical purposes depends primarily on the nature of the vowel or vowels which it contains. Diphthongs and the vowels ω and η are by nature long: α , ι , and υ may be either long or short by nature, i.e. they were capable of pronunciation in two different ways, but the two sounds are represented by the same symbol in writing: ϵ and o are short by nature.

But a vowel or diphthong does not always retain its natural quantity. Vowels naturally short, viz. α , ϵ , ζ , o , υ , become long by position before two consonants; e.g. ἀπτόλεμος, in which α , naturally short, is lengthened by position before $\pi\tau$: πένθος, in which ϵ is lengthened by position before $\nu\theta$. The double consonants ζ ($=\sigma+\delta$), ψ ($=\pi+\sigma$) and ξ ($=\kappa+\sigma$) have the same lengthening effect as a combination of two ordinary consonants. On the other hand, vowels which are long by nature, viz., α , η , ι , υ , ω , and diphthongs are liable to shortening in those positions in which a vowel naturally short would suffer elision. In other words, a long vowel or diphthong at the end of a word is shortened in *hiatus*, i.e. when the following word begins with any vowel without intervening consonant, e.g.

Εἰ δὲ σὸς αὐτῷ θυμὸς ἐπέσσυται, ὥς τε νέεσθαι,
Ἔρχεο· πὰρ τοῖ ὁδός, νῆες δέ τοι ἄγχι θαλάσσης.

II. 9. 42—3.

In these two lines the diphthong $\alpha\iota$ is thrice shortened

in *hiatus*, and the termination *-ται* of *ἐπέσσονται* suffers the like before *ὥς τε*.

To these two rules exceptions are made, some regularly, others irregularly.

(1) A short vowel at the end of a word may be lengthened by position before certain words beginning with one of the consonants *ρ, λ, μ, ν, σ, δ*, e.g.

Ἄτρεϊδης δ' ἄχῃ μεγάλῳ βεβολημένος ἦτορ. *Il.* 9. 9.

This phenomenon may be explained on the supposition that the initial consonant was doubled in pronũciation, the words *ἄχῃ μεγάλῳ* being sounded as *ἄχῃμ μεγάλῳ*.

(2) The augment of verbs beginning with one of the same six consonants is likewise liable to lengthening, e.g. *ἔδδισεν*, *Ιο.* 240; *ἐλλίσσοντο*, *9.* 585, etc. The explanation lies in the same doubling of sound as in the former case, and the words are conveniently written *ἔδδισεν*, *ἐλλίσσοντο*, etc. In Attic this doubling of sound after the augment is regularly found in verbs beginning with *ρ*, but not with other consonants.

(3) Diphthongs and long vowels sometimes retain their natural quantity in spite of *hiatus*. This is most common with *-φ* and *η*, and it has been suggested that, at the date of composition of the Homeric poems, the *ι* subscript could be sounded as a *γ*, when required, and thus obviate *hiatus*: e.g. *δὴν δ' ἄνεφ ἦσαν* (*9.* 30, etc.) may have sounded as *δὴν δ' ἄνεωγ ἦσαν*. In the less frequent cases in which there is no saving *ι* subscript, as *-ου, -ευ, -η, -ω*, etc., we must be content to assume lengthening *in arsi*, i.e. that the syllable in question is confirmed in its natural quantity by the incidence upon it of the rhythmical stress or *ictus*.

(4) Syllables naturally short are sometimes lengthened by the same *ictus*.

(5) A few words, which otherwise would be excluded from hexameter verse, receive irregular and artificial lengthening of one syllable, e.g. *ἀθάνατος, ἀπονέεσθαι*, in both of which the initial *ᾱ* is treated as *ā*. In this case the incidence of the *ictus* on the syllable may have aided in the lengthening.

Before accounting for any apparent irregularity in metre by

the aid of the principles above enumerated, the student must be careful to discover whether that appearance is not due solely to the unwritten *digamma* with which many Homeric words begin, and to which was generally allowed the full force of a consonant. The *digamma* was a letter of the same sound as the English *w*, and derived its name from the resemblance of its written symbol (*F*) to a double *gamma* (*Γ*). The letter was written in inscriptions of certain ancient dialects, but not to our knowledge in the text of Homer. None the less it was without doubt sounded in recitation when the Homeric poems were first composed. Since the *digamma* was a consonant, (1) there could be no *hiatus* before it, and therefore no elision of short vowels nor shortening of long vowels, (2) it could make 'position,' i.e. a short termination of which the final letter was a consonant (e.g. *-os*, *-es*, *-on*) became long before a word beginning with the sound of *digamma*. Among the most frequent words with initial digamma are *ἄναξ* (*ἀνάσσειν* etc.), *ἄστυ*, *εἴκοσι*, *εἰκοτα*, *ἔκαστος*, *ἄλις*, *ἐλπομαι*, *εἰπεῖν* (*ἔπος* etc.), *ἔργον*, *ἑρέω*, *ἔννυμι*, *ἰδεῖν* (*οἶδα*, *εἶδος* etc.), *ἴσος*, *οἶκος*, *οἶνος*. To these add a few words which originally began with *σF*: of these two consonants the *σ* first disappeared, or rather was transformed into the rough breathing, the initial *F* being related to *F* as the English *wh* to *w*. Next the *digamma* itself was lost, leaving only the rough breathing to mark the place of the original *σF*. Such words are the pronoun *εἷ* (*εἶο*, *οἶ*) and the corresponding possessive *ὅς*, also *ἀνδάνω*, *ἡδύς*, etc.

As a matter of fact, in the text of Homer, as it now exists, the *digamma* is found to be disregarded on an average once out of every six places where it occurs. This inconsistency did not probably belong to the original composition, but is the result of oral transmission by reciters who no longer pronounced the *F*-sound. That sound, we know, was lost very early in the Ionic dialect. That loss "led to irregularities of metre, especially to frequent *hiatus*, and there would be a constant tendency to cure these defects by some slight change. The insertion of the *ν* *ἐφέλκυστικόν* was almost a matter of course" (Monro, *H. G.* p. 288). Thus we have constantly *προσέειπε* *ἄναξ* instead of *προσέειπε* *Ἔναξ*. Again "the numerous alterna-

tive forms used in the poetical language, and the abundance of short Particles such as γέ, τέ, ῥά etc. made it easy to disguise the loss of *F* in many places" (*Id.* p. 289). Thus, to take a few instances from Book 9, the common text has at l. 73 πολέεσσι δ' ἀνάσσεις, while Aristarchus read πολέσιν γὰρ ἀνάσσεις. The true reading can be easily restored from these two versions, which have suffered different corrections consequent on the loss of the *F* from ἀνάσσεις: the original evidently was πολέσιν δὲ Φανάσσεις. So again in 9. 88 most MSS. give δόρπον in the phrase which should be τίθεντο δὲ δόρπα Φέκαστος: and in 9. 128 we have to read not γυνάικας ἀμύμονας, ἔργ' εἰδυίας (Aristarchus read ἀμύμονας and some of the older editions give εἰδυίας), but γυνάικας ἀμύμονα Φέργα Φιδυίας.

It is not usual to print the *digamma* in the text of Homer, for the reason that the restoration of it in every place would necessitate numerous emendations of the traditional text: but the fact that, in the majority of places where the *digamma* is now neglected, such emendations would be of the most obvious and simple nature, is itself evidence that the *digamma* was not originally neglected at will, but was observed regularly as a consonant.

§ VI. HOMERIC ARMOUR.

Book 10 is distinguished by its detailed description of dress and armour; it is well therefore that the student should approach it with such knowledge of an Homeric warrior's equipment as will enable him to form a clear picture of the scenes described. A theory has been recently advanced that the Achaeans, who formed the bulk of the Greek army before Troy, were not the aboriginal inhabitants of Greece, but had immigrated from the north. With them they had brought a civilisation different in many ways from that of the Pelasgian population among whom they came. In this civilisation an important point was the use of iron instead of bronze for offensive weapons: the Pelasgians had used bronze both for spears and for arrowheads. The Achaean warrior on the contrary was equipped with an iron sword (ξίφος), more often used for the cut than for the thrust

in virtue of its superior rigidity. For "with iron came the power of dealing a trenchant stroke." And further, since "such a blow could be delivered more effectively with a long than with a short sword," it is "natural to find Odysseus armed with a 'long hanger' (*τανύηκες ἄορ*)." (Ridgeway, *Early Age of Greece*, I. p. 305.) Besides the sword, "the Homeric hero has often a spear (*ἔγχος*), probably of iron." In the spear-head was a socket into which the wooden shaft was fitted, and the butt of the spear was finished off with a conical knob (*οὐρίαχος*) or with a spike (*σανρωτήρ*, on which see note at 10. 153). The bow and arrow were somewhat despised, although Odysseus was an adept with them; but we hear of iron being used also for the arrowhead.

Defensive armour on the other hand was still made of bronze. The Achaeans constantly have the epithet *χαλκοχίτωνες*, i.e. they wore shirts of mail made of bronze. Further, "the breastplate (*θώρηξ*) is frequently mentioned as part of the warrior's gear. It is described as *χάλκεος, πολυδαίδαλος, παναίολος*. These epithets prove that it was commonly composed of bronze and often highly ornate....It was sometimes composed of *γύαλα* or hollow plates, which were probably fastened on to a substructure of leather. It was in fact a hauberk rather than a cuirass" (*Id.* p. 309). "For protection of the belly the chieftains occasionally wore a *μίτρη*. It was worn by Ares and Menelaus. As it is described as *πολυδαίδαλος*, and as 'wrought by the smiths' (*χαλκῆες*), it was certainly made of metal. It is mentioned in close connection with the *ζῶμα*, and from the epithet *αἰολομίτρης* it was probably visible when worn. It lay next the skin under the lower part of the hauberk, which was girt to it by the girdle (*ζωστήρ*), which seems to have been of leather (sometimes red), fitted with bronze clasps."... "From the close connection of the *μίτρη* and the *ζῶμα*, it is not unlikely that the latter was a broad belt of leather worn to protect the belly. Just as the leathern shirt was later strengthened by metal attachments, so further security was obtained for the abdomen by wearing a broad bronze belt (*μίτρη*) over the earlier *ζῶμα*" (*Id.* pp. 310, 311).

In addition to this body-armour the legs were protected with

greaves of bronze (or in the case of Achilles, of tin), fastened at knee and ankle. This appears to have been a distinguishing feature of Achaean panoply, the term *ἐκνήμιδες* being among the most frequent of the epithets applied to them.

The head was provided with an helmet of varying material and shape. It might be a simple cap of leather; the word *κυνέη* itself, which is used for any kind of helmet, properly meant some headgear of 'dogskin' (from *κύων*, *κυνός*). The epithets *ταυρείη*, *αἰγείη* and *κτιδέη*, show that the hides of bull and of goat and the skin of the marten or weasel were turned to the same purpose. To leathern helmets were sometimes added bronze attachments; plates or studs of bronze may be meant by the epithet *χαλκήρης*, and cheek-pieces of bronze are specified by *χαλκοπάρηος*. There were also helmets entirely of bronze (*κυνέη πάγχαλκος*). Certain terms for parts of the helmet require explanation. A crest (*λόφος*) was sometimes fitted into the top of the helmet. *φάλαρα* means a boss or ornamental plate; the epithet *τετραφάληρος* is therefore descriptive of a helmet with four such bosses. Finally *φάλος* is a ridge running along the helmet fore and aft. Such ridges might number more than one; the epithets *ἀμφίφαλος*, *τετράφαλος* denote helmets with two and four ridges respectively; while *τρυφάλεια*, which properly meant an helmet with three ridges, lost that special sense (just as *κυνέη* lost the special sense of 'dog-skin'), and is employed by Homer as a general term for 'helmet.'

Lastly, on the left arm was borne a shield (*ἀσπίς*). The epithets commonly applied to it clearly denote its shape,—'circular' (*κυκλοτερής*, *εὐκυκλος*), or more precisely and suggestively of Euclid's definition of a circle, 'equal in every direction' (*πάντοσ' εἴση*). In the centre it had a boss (*ὀμφαλος*) round which were sometimes concentric circles of ornamental work.

In some such guise equipped, the hero, accompanied by a comrade-in-arms as charioteer, mounted a two-wheeled car drawn by a pair of horses and drove into battle.

ΙΛΙΑΔΟΣ Ι.

ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΛΙΤΑΙ.

*Agamemnon convokes an assembly of the Greeks,
and advises them to return home.*

ὥς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἑταίρῃ,
πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, 5
ἐλθόντ' ἑξαπίνης· ἄμυδις δέ τε κύμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἅλα φύκος ἔχευεν·
ὥς ἑδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

Ἀτρεΐδης δ' ἄχει μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λυγυφθόγγοισι κελεύων 10
κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
ἴζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἵστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·
“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
Ζεὺς με μέγα Κρονίδης αἶτη ἐνέδησε βαρεῖν,
σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20

νῦν δὲ κακὴν ἀπάτην βουλευσατο, καί με κελεύει
 δυσκλέα Ἄργος ικέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
 οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα
 ἣδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

Diomedes vehemently opposes Agamemnon's suggestion.

ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεφ ἦσαν τετιηότες νῆες Ἀχαιῶν. 30
 ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἄτρεϊδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσιν,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκίδα· ταῦτα δὲ πάντα 35
 ἴσασ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες·
 σοὶ δὲ διὰ δῖον δῶκε Κρόνου πάις ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὐ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπειαι νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις;
 εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 [ἐστάσ', αἳ τοι ἔποντο Μυκῆνηθεν μάλα πολλά.]
 ἀλλ' ἄλλοι μενέουσι κάρη κομώντες Ἀχαιοί, 45
 εἰς ὃ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν·
 νῶϊ δ', ἐγὼ Σθένηςός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ
 Ἰλίου εὐρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

*On Nestor's proposal guards are set, and Agamemnon
invites the elder men to sup in his tent.*

ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50
μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.

τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἵπποτα Νέστωρ·

“Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος·
οὐ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἴκεο μύθων.

ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης
ὀπλότατος γενεῆφιν· ἀτὰρ πεπνυμένα βάζεις
Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.

ἀφρήτωρ ἀθέμιστος ἀνέστίος ἐστὶν ἐκεῖνος,
ὃς πολέμου ἔραται ἐπιδημῖοο κρυόεντος.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.

κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
Ἀτρεΐδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι·
δαῖν δαῖτα γέρουσιν· ἔοικέ τοι, οὐ τοι αἰεκές. 70

πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν
ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
πᾶσά τοι ἔσθ' ὑποδεξίη, πολέεσσι δ' ἀνάσσεις.
πολλῶν δ' ἀγρομένων τῷ πείσεαι, ὃς κεν ἀρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεῶ πάντας Ἀχαιοὺς 75
ἐσθλῆς καὶ πυκινῆς, ὅτι δῆιοι ἐγγύθι νηῶν
καίουσιν πυρὰ πολλὰ· τίς ἂν τάδε γηθήσειεν;

νύξ δ' ἥδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει."

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο·
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
 ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον νῆας Ἀρης,
 ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἡδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
 κούροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδὲ μέσον τάφρου καὶ τείχεος ἕζον ἰόντες·
 ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.
 Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
 ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα· 90
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

*Supper being ended, Nestor urges Agamemnon to
 conciliate Achilles.*

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
 Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
 ὃ σφὶν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 95
 "Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
 λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν
 σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῆσθα.
 τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἡδ' ἐπακούσαι, 100
 κρηθῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
 εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅττι κεν ἄρχῃ.
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
 οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
 οἷον ἐγὼ νοέω, ἢ μὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105

ἐξ ἔτι τοῦ, ὅτε, διογενές, Βρισηίδα κούρην
 χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σφ' μεγαλήτορι θυμῷ
 εἶξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
 ἠτίμησας· ἑλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
 δώροισιν τ' ἀγανοῦσιν ἔπεσσί τε μειλιχίοισιν."

Agamemnon confesses his folly in wronging Achilles, and declares what amends he is willing to make: he will restore the maiden Briseis, and make many gifts as peace-offerings.

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας. 115
 ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας,
 ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας εἰκόσι, δώδεκα δ' ἵππους
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆμιος εἴη ἀνὴρ, ὃν τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἅς, ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν· 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότ' ἀπηύρων,

νύξ δ' ἦδ' ἡε διαρραΐσει στρατὸν ἡε σαώσει·"

ὥς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο·
ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
ἡδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἱας Ἄρης,
ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
ἡδ' ἀμφὶ Κρείοντος υἱὸν Λυκομήδεα δῖον.

ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
κοῦροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
καδὲ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·
ἐνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα· 90
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

*Supper being ended, Nestor urges Agamemnon to
conciliate Achilles.*

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν· 95

"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν
σκήπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσιν βουλευῆσθα.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἡδ' ἐπακούσαι, 100
κρηῆναι δὲ καὶ ἄλλω, ὅτ' ἂν τινα θυμὸς ἀνώγη
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται, ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω, ἡμὲν πάλαι ἡδ' ἔτι καὶ νῦν, 105

ἐξ ἔτι τοῦ, ὅτε, διογενές, Βρισηίδα κούρην
 χωρόμενου Ἀχιλλῆος ἔβης κλισίηθεν ἀπούρας
 οὐ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγὼ γε
 πόλλ' ἀπεμυθεόμην· σὺ δὲ σφ' μεγαλήτορι θυμῷ
 εἷξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
 ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
 φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
 δώροισιν τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισιν."

Agamemnon confesses his folly in wronging Achilles, and declares what amends he is willing to make: he will restore the maiden Briseis, and make many gifts as peace-offerings.

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "ὦ γέρον, οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας. 115
 ἀσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
 λαῶν ἐστὶν ἀνὴρ, ὃν τε Ζεὺς κῆρι φιλήσῃ,
 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
 ἀλλ' ἐπεὶ ἀσάμην φρεσὶ λενγαλέησι πιθήσας,
 ἅψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἰθωνας δὲ λέβητας εἰκόσι, δώδεκα δ' ἵππους
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆιος εἶη ἀνὴρ, ᾧ τόσσα γένοιτο, 125
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἅς, ὅτε Λέσβον ἐκτιμένην ἔλεν αὐτός,
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν· 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται, ἣν τότε' ἀπηύρων,

κούρην Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μὴ ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
 ἣ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἡδὲ γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὐτε 135
 αἴετο μέγα Πριάμοιο θεοὶ δώσω· ἀλαπάξαι,
 ἡῖα ἄλις χρυσοῦ καὶ χαλκοῦ νηυσάσθω
 εἰσελθών, ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί,
 Τρωιάδας δὲ γυναῖκας εἰέκοσιν αὐτὸς ἐλέσθω,
 αἷ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιικόν, οὔθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὃς μοι τηλύγετος τρέφεται θαλῇ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145
 τάων ἦν κ' ἐθέλησι, φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἐῖη ἐπέδωκε θυγατρί.
 ἐπτα δέ οἱ δώσω ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ εἰ δωτίνησι θεὸν ὥς τιμήσουσιν 155
 καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δμηθήτω, (Αἶδης τοι ἀμείλιχος ἡδ' ἀδάμαστος·
 τούνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων·)
 καὶ μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι 160
 ἡδ' ὅσσον γενεῇ προγενέστερος εὖχομαι εἶναι."

Nestor selects envoys to go and make known to Achilles the offer of Agamemnon. The Envoys go on their way and are entertained by Achilles.

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστα διδοῖς Ἀχιλλῇ ἄνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληιάδew Ἀχιλλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἳ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρῶτιστα δῖος φίλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
 κηρύκων δ' Ὀδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέрте δὲ χερσὶν ὕδωρ, ἐυφημήσαί τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἳ κ' ἐλέσῃ.”

ὣς φάτο, τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχουαν,
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπεῖσάν τε πῖον θ', ὅσον ἤθελε θυμός,
 ὥρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότης Νέστωρ,
 δενδύλλων ἐς ἕκαστον, Ὀδυσσῇ δὲ μάλιστα, 180
 πειρᾶν, ὥς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὐχομένω γαιήοχῳ ἐννοσιγαίῳ
 ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185
 τὸν δ' εὖρον φρένα τερπόμενον φόρμιγγι λιγείῃ,
 καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν·
 τὴν ἄρετ' ἐξ ἐνάρων, πόλιν Ἡετίωνος ὀλέσσας·

τῇ ὃ γε θυμὸν ἔτερπεν, αἶεде δ' ἄρα κλέα ἀνδρῶν·
 Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190
 δέγμενος Αἰακίδην, ὅποτε λήξειεν αἶδων.

τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ διὸς Ὀδυσσεύς,
 στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς
 αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος, ἔνθα θάασεν.
 ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195
 τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον, ἦ τι μάλα χρεώ;
 οἷ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοὶ ἔστων.”

ὥς ἄρα φωνήσας προτέρω ἄγε διὸς Ἀχιλλεύς,
 εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200
 αἴψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἑόντα·
 “μείζονα δὴ κρητῆρα, Μενoitίου νιέ, καθίστα,
 ζωρότερον δὲ κέραιε, δέπας δ' ἐντυνον ἐκάστω·
 οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάβρῳ.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205
 αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
 ἐν δ' ἄρα νῶτον ἔθηκ' οἶος καὶ πλόουος αἰγός,
 ἐν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
 τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα διὸς Ἀχιλλεύς.
 καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
 πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.
 αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,
 ἀνθρακίην στορέσας ὀβελούς ἐφύπερθε τάνυσσεν,
 πάσσε δ' ἄλὸς θείοιο, κρατευτᾶν ἐπαείρας.
 αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἑλεοῖσιν ἔχευεν, 215
 Πάτροκλος μὲν σῖτον ἐλὼν ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἵξεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει

Πάτροκλον ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
οἱ δ' ἐπ' ὀνειάθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.

*Odysseus, as spokesman of the envoys, tells Achilles of the
evil plight of the Greek forces, implores him to relent,
and rehearses Agamemnon's offer.*

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλλῆα·
“χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν εἰσης οὐκ ἐπιδευεῖς 225
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαι
ἦδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
δαίνυσθ'· ἀλλ' οὐ δαιτὸς ἐπηράτου ἔργα μέμληεν,
ἀλλὰ λῆν μέγα πῆμα, διοτρεφές, εἰσορόωντες
δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσεαι ἄλκην.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασὶν
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει· Ἔκτωρ δὲ μέγα σθένεϊ βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τῷ
ἀνέρας οὐδέ θεούς· κρατερὴ δέ ἐ λύσσα δέδυκεν.
ἀράται δὲ τάχιστα φανήμεναι Ἡῶ διάν· 240
στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
αὐτὰς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
δηώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μὴ οἱ ἀπειλὰς
ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεὺς ἵπποβότοιο.

ἄλλ' ἄνα, εἰ μέμονάς γε καὶ ὄψέ περ υἱας Ἀχαιῶν
 τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξου, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἦ μὲν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 δώσουσ', αἳ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὅφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἢ δὲ γέροντες·
 ὧς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι. ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μευ ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω,
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων,
 ἔπ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
 πηγούους ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο.
 οὐ κεν ἀλῆμος εἴη ἀνὴρ, ὅς τ' ὅσσοι γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσος Ἀγαμέμνωνος ἵπποι ἀέθλια ποσσὶν ἄροντο.
 δώσει δ' ἐπὶ γυναικας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, ἧς, ὅτε Λέσβον ἐκτιμένην ἔλες αὐτός,
 ἐξέλεθ', αἶ τότε κάλλει ἐνίκων φῦλα γυναικῶν·
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται, ἣν τότε ἀπηύρα,
 κούρην Βρισηΐδος· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἢ δὲ μιγῆναι, 275
 ἢ θέμις ἐστίν, ἄναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δὲ κεν αὐτε

ἄστῳ μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλῃς χρυσοῦ καὶ χαλκοῦ νηήσασθαι
 εἰσελθών, ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί, 280
 Τρωιάδας δὲ γυναικάς ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ' κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαικόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλήῃ ἐνὶ πολλῇ. 285
 τρεῖς δέ οἱ εἰσὶ θυγάτρεις ἐνὶ μεγάρῳ ἐνυπύκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα·
 τῶν ἦν κ' ἐθέλῃσθα, φίλῃν ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μείλια δώσει
 πολλὰ μάλ', ὅσος οὐ πώ τις ἔῃ ἐπέδωκε θυγατρί. 290
 ἐπτὰ δέ τοι δώσει ἐν ναιόμενα πτολίεθρα,
 Καρδαμύλῃν Ἐνόπῃν τε καὶ Ἴρην ποιήσσαν,
 Φηράς τε Ζαθείας ἥδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος· 295
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσιν
 καὶ τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἧ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἐκτορ' ἔλοισι, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον 305
 οἷ ἔμναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Achilles rejects the offer, inveighs against the injuries done to him after all his services, and announces his intention to sail away next day, and to fight no more.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποσιπεῖν,
 ἧ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται, 310
 ὥς μή μοι τρύξητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν,
 ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
 αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω 315
 οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμέσ αἰεῖ.
 ἴση μοῖρα μένουτι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
 [κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς.] 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ
 αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσιν
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν ἀνύπνους νύκτας ἵανον, 325
 ἥματα δ' αἵματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἕνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἑνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασῶν κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὀπίσθε μένων παρὰ νηυσὶ θοῇσιν
 δεξάμενος διὰ παῦρα δασύσκετο, πολλὰ δ' ἔχεσκεν·

ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεύσιν·
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠνυκόμοιο;
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 ἦν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.
 νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν,
 μή μεν πειράτω ἐν εἰδότος· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεύσιν
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ.
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τεῖχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμῇ. 355
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἑκτορι δίφρ,
 αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσιν,
 νηήσας ἐν νῆας, ἐπὴν ἄλαδε προερεύσω,
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοῖην δῶῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·

ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἡδὲ γυναῖκας ἐυζώνους πολίων τε σίδηρον
 ἄξομαι, ἅσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
 αὐτὶς ἐφνυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφιδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἑξαπατήσιν,
 αἰὲν ἀναιδείην ἐπιειμένους. οὐδ' ἂν ἐμοί γε
 τετλαίῃ κύνεός περ ἑὼν εἰς ὧπα ἰδέσθαι·
 οὐδὲ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375
 ἑξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ. ἀλλὰ ἔκηλος
 ἔρρέτω· ἐκ γάρ εὐ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ,
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας
 Αἴγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
 αἷ θ' ἐκατόμπυλοι εἰσι, διηκόσιοι δ' ἂν ἐκάστας
 ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ, ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὧς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
 οὐδ' εἰ χρυσεῖῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι, 390
 οὐδέ μιν ὧς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σώωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
 πολλαὶ Ἀχαιίδες εἰσὶν ἂν Ἑλλάδα τε Φθίην τε, 395

κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται·
 τάων ἦν κ' ἐθέλωμι, φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ
 γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
 κτήμασι τέρπεσθαι, τὰ γέρων ἐκτήσατο Πηλεΐς. 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, ἐν ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν,
 οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἔεργει,
 Φοῖβον Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληιστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·
 ἀνδρὸς δὲ ψυχὴ πάλιν ἔλθειν οὔτε λειστή
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὀδόντων.
 μήτηρ γάρ τέ μέ φησι θεά, Θέτις ἀργυρόπεζα, 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαίαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δὴρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἰλίου αἰπυνῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκαςι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—,
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἧ κέ σφιν νῆάς τε σόη καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' εἰοίμη, 425
 ἦν νῦν ἐφράσσαντο, ἐμεῦ ἀπομνησίαντος.

Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλῃσιν· ἀνάγκη δ' οὐ τί μιν ἄξω."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.

Phoenix, having been bidden by Achilles to abide with him that night and to sail home next day, recalls to mind how Peleus had committed Achilles to his care, and refuses to be parted from Achilles whether he stay or go. But he urges him to relent.

ὄψε δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ διέ νηυσὶν Ἀχαιῶν·
 "εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν 435
 πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην,
 οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἡματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
 νήπιον, οὐ πῶ εἰδόθ' ὁμοίου πτολέμοιο 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπείες τελέθουσιν·
 τοῦνεκά με προέηκε, διδασκόμεναι τάδε πάντα,
 μύθων τε ῥήτῃρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοισι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,
 οἶον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450

μητέρ' ἐμήν· ἥ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
παλλακίδι προμυγῆναι, ἵν' ἐχθήρειε γέροντα.
τῇ πιθόμην καὶ ἔρεξα· πατήρ δ' ἐμὸς αὐτίκ' οἰσθεῖς
πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινύς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
Ζεὺς τε καταχθόνιος καὶ ἐπαινή Περσεφόνεια.
τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξεί χαλκῷ·
ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
δήμου θῆκε φάτιν καὶ ὀνειδέα πόλλ' ἀνθρώπων, 460
ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.
ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
πατὴρ χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες
αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισιν, 465
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,
πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵανον· 470
οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδόμφῳ, πρόσθεν θαλάμοιο θυράων.
ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
καὶ τότε ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίον αὐλῆς
ῥεῖα, λαθὼν φύλακας τ' ἀνδρας δμῳάς τε γυναικας.
φεύγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μῆλων,
εἰς Πηλῆα ἀναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
καὶ με φίλησ', ὥς εἴ τε πατήρ ὃν παῖδα φιλήσῃ

μούνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
 καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιῇν Φθίης Δολόπεσσιν ἀνάσσω.
 καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὔτ' ἐς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμὼν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
 τὰ φρονέων, ὅ μοι οὐ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνησ. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε·
 καὶ μὲν τοὺς θνέεσσι καὶ εὐχολῆς ἀγανῆσιν
 λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἀνθρώποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη.

Phoenix continuing relates the allegory of the 'Prayers, daughters of Zeus,' and pleads that now is the time for reconciliation.

καὶ γάρ τε λιταί εἰσι Διὸς κοῦραι μεγάλοιο,
 χωλαί τε ῥυσαί τε παραβλώπές τ' ὀφθαλμῶ,
 αἳ ῥά τε καὶ μετόπισθ' αἴτης ἀλέγουσι κιούσαι.
 ἢ δ' αἴτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὃς μὲν τ' αἰδέσεται κούρας Διὸς ἄσسون ἰούσας,

τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλουν εὐχομένοιο·
 ὃς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποείπη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι
 τῷ ἄτην ἅμ' ἐπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἐπεσθαι
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι 515
 Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι, χατέουσί περ ἔμπη·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοί, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαικόν, οἷ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης
 μηδὲ πόδας· πρὶν δ' οὐ τι νεμεσσητὸν κεχολῶσθαι.

*Phoenix proceeding recounts the story of Meleager and of the
 siege of Calydon as a warning against excessive obduracy
 in wrath. Now is the moment for honourable recon-
 ciliation.*

οὕτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοί τ' ἐπέλοντο παράρρητοί τ' ἐπέεσσιν.
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὐ τι νέον γε,
 ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὄρσεν
 χωσαμένη, ὅ οἱ οὐ τι θαλύσια γουνῶ ἀλώῃς

Οἰνεὺς ῥέξ', ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας· 535
 οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο·
 ἧ λάθετ' ἧ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἧ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα
 ὤρσεν ἔπι, χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλώην· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσιν· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἧ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἀμφὶ στυδὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζεν, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδὲ δύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἐόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἧ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κεῖτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρῃ Μαρπήσσης καλλισφύρου Εὐνήϊνης
 Ἰδεῷ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε, καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβον Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότε ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυόνην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυόνης πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνῆρπασε Φοῖβος Ἀπόλλων.
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565

ἐξ ἀρέων μητρὸς κεχολωμένος, ἧ ῥα θεοῖσιν
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,
 πολλὰ δὲ καὶ γαίαν πολυφόρβην χερσὶν ἀλοία
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν,
 πρόχην καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι, 570
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφούτις Ἑρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὕμαδος καὶ δοῦπος ὀρώρειν
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὅπποθι πιότατον πεδῖον Καλυδῶνος ἐραννῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πεντηκοντόγυον, τὸ μὲν ἡμῖσιν οἶνοπέδοιο,
 ἡμῖσιν δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δὲ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεύς,
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονθ'· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
 πρίν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κήδε' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δὲ τε πῦρ ἀμαθύνει,
 τέκνα δὲ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναικας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσето παμφανόωντα.

ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἡμαρ
 εἷξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρα τέλεσσαν
 πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτῶς.
 ἀλλὰ σὺ μὴ τοι ταῦτα νόει φρεσὶ, μηδέ σε δαίμων 600
 ἐνταῦθα τρέψει, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
 ἔρχεο· ἴσον γάρ σε θεῷ τίσουσιν Ἀχαιοί·
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκῶν." 605

Achilles bids Phoenix not to plead with him further. As a hint to the other envoys to depart, he signs to Patroclus to spread a couch for Phoenix. Ajax, preparing to go, chides Achilles for his obduracy.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Φοῖνιξ, ἅττα γεραιέ, διοτρεφέες, οὐ τί με ταύτης
 χρεὼ τιμῆς, (φρονέω δὲ τετιμῆσθαι Διὸς αἴση,)
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμὴ 610
 ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἄτρεϊδῃ ἥρωι φέρων χάριν· οὐδέ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέοντι.
 καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κ' ἐμὲ κήδη. 615
 ἴσον ἐμοὶ βασίλευε καὶ ἤμισυ μείρεο τιμῆς.
 οὐτοὶ δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφιν
 φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένωμεν."
 ἦ καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα

ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 ἴομεν· οὐ γάρ μοι δοκееι μῦθοιο τελευτῇ 625
 τῇδ' ἢ ὁδῷ κρανέεσθαι· ἀπαργεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι, καὶ οὐκ ἀγαθόν περ ἔοντα,
 οἳ πον νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγάλητορα θυμόν,
 σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἐταίρων 630
 τῆς, ἣ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
 νηλῆς· καὶ μὲν τίς τε κασιγνήτοιο φονῆος
 ποινήν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ, πόλλ' ἀποτίσας,
 τοῦ δέ τ' ἐρῆνύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποινήν δεξαμένη. σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἴης. νῦν δέ τοι ἐπτά παρίσχομεν ἔξοχ' ἀρίστας
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπώροφιοι δὲ τοί εἰμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί.”

Achilles repeats his refusal to be reconciled with Agamemnon.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεὺς·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμόν ἐείσαο μυθήσασθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅππότε' ἐκείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρεΐδης ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·

οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματοέντος, 650
 πρὶν γ' υἶδν Πριάμοιο δαΐφρονος, "Ἐκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
 "Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἶω." 655

*Phoenix remains to sleep in the tent of Achilles; the other
 envoys return to Agamemnon, and Odysseus reports
 Achilles' refusal.*

ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσεν
 Φοῖνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660
 κώεά τε ῥῆγός τε λῖνοιό τε λεπτὸν ἄωτον.
 ἐνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ διὰν ἔμμενεν
 αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης ἐνπήκτου·
 τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
 Φόρβαντος θυγάτηρ Διομήδη καλλιπάρῃος. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐύζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεὺς
 Σκύρον ἐλὼν αἰπείαν, Ἐνυῆος ποτλίεθρον.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γέγοντο,
 τοὺς μὲν ἄρα χρυσεόισι κυπέλλοις υἷες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 "εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κύδος Ἀχαιῶν,
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆιον πῦρ,
 ἧ ἀπείπει, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;" 675
 τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ’ οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ’ ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ’ ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν, 680
 ὅππως κεν νῆάς τε σόης καὶ λαὸν Ἀχαιῶν·
 αὐτὸς δ’ ἠπείλησεν ἅμ’ ἡοῖ φαινομένηφιν
 νῆας εὐσσέλμους ἅλαδ’ ἐλκόμεν ἀμφιελίσσας.
 καὶ δ’ ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ’ ἀποπλείειν, ἐπεὶ οὐκέτι δῆετε τέκμωρ 685
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ὥς ἔφατ’· εἰσὶ καὶ οἶδε τὰδ’ εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ’ αὖθ’ ὁ γέρων κατελέξατο, ὥς γὰρ ἀνώγειν,
 ὄφρα οἱ ἐν νῆεσσι φίλῃν ἐς πατρίδ’ ἔπηται 691
 αὖριον, ἣν ἐθέλησιν· ἀνάγκη δ’ οὐ τί μιν ἄξει.”
 ὥς ἔφαθ’, οἳ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 [μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.]
 δὴν δ’ ἄνεφ’ ἦσαν τετιηότες υἱες Ἀχαιῶν· 695

*Diomedes expresses regret that the embassy was ever sent.
 He bids Agamemnon marshal the host for battle next
 morning. The chieftains depart each to his tent.*

ὁψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ’ ἀγῆνωρ ἐστὶ καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορήσιν ἐνῆκας. 700
 ἀλλ’ ἢ τοι κείνον μὲν ἐάσομεν, ἢ κεν ἔρῃσιν
 ἦ κε μένῃ· τότε δ’ αὖτε μαχήσεται, ὅππότε κέν μιν

θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρη.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥώς,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
 ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἵπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Κ.

ΔΟΛΩΝΕΙΑ.

Agamemnon, sleepless with care, resolves to go and consult with Nestor. While arraying himself he is visited by his brother Menelaus who is awake and abroad on a like errand.

ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἀλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα ποιμένα λαῶν
ὕπνος ἔχε γλυκερός, πολλὰ φρεσὶν ὀρμαίνοντα.
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἡυκόμοιο, 5
τείχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἐχάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκὶν' ἐν στήθεσσιν ἀνστενάχιζ' Ἀγαμέμνων
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
ἢ τοι ὅτ' ἐς πεδίον τὸ Τρωικὸν ἀθρήσειεν,
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλίοθι πρό,
αὐλῶν συρίγγων τ' ἐνοπῆν ὀμαδὸν τ' ἀνθρώπων·
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
ὑψόθ' ἐόντι Δίῃ, μέγα δ' ἔστυνε κυδάλιμον κῆρ.

ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
 Νέστορ' ἔπι πρῶτον Νηλήϊον ἐλθέμεν ἀνδρῶν,
 εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτύναιτο,
 ἥ τις Ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
 ὀρθωθείς δ' ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἔπειτα δαφοινὸν ἐέσσατο δέρμα λέοντος
 αἶθωνος μεγάλοιο ποδηγεκές, εἶλετο δ' ἔγχος.

ὧς δ' αὖτως Μενέλαον ἔχε τρόμος, (οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε,) μὴ τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πούλυν ἐφ' ὑγρὴν
 ἤλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλή μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν αἶρας 30
 θήκατο χαλκείην, δόρυ δ' εἶλετο χειρὶ παχείῃ.
 βῆ δ' ἔμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὧς τίετο δῆμῳ.
 τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλὰ
 νηὶ παρά πρυμνῇ· τῷ δ' ἀσπασίος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἡθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὀτρυνέεις Τρῶεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
 δεῖδω, μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

*The brothers go their ways to summon certain
 chieftains to a conference.*

τὸν δ' ἀπαμβιβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεὼ βουλῆς ἐμὲ καὶ σέ, διοτρεφεῖς ὦ Μενέλαε,
 κερδαλέης, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει

Ἄργείους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρήν. 45
 Ἐκτορέοις ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γάρ πω ἰδόμην οὐδ' ἔκλυον αὐδήσαντος
 ἄνδρ' ἓνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσσ' Ἐκτωρ ἔρρεξε δίφιλος υἱᾶς Ἀχαιῶν,
 αὐτῶς, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ', ὅσα φημὶ μελησέμεν Ἀργείοισιν
 δηθά τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν, Αἴαντα καὶ Ἴδομενῆα κάλεσσον
 ῥίμφα θεῶν παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλησιν 55
 ἐλθεῖν εἰς φυλάκων ἱερὸν τέλος ἥδ' ἐπιτεῖλαι.
 κείνου γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι καὶ Ἴδομενῆος ὀπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα."
 τὸν δ' ἡμείβετ' ἔπειτα βοῶν ἀγαθὸς Μενέλαος· 60
 "πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἥδὲ κελεύεις;
 αὐθι μένω μετὰ τοῖσι δεδεγμένος, εἰς ὃ κεν ἔλθῃς,
 ἦε θέω μετὰ σ' αὐτίς, ἐπὴν ἐν τοῖς ἐπιτεῖλω;"
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "αὐθι μένειν, μὴ πῶς ἀβροτάξομεν ἀλλήλοιν 65
 ἐρχομένῳ· πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.
 φθέγγεο δ', ἥ κεν ἴησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μηδὲ μεγαλίζεο θυμῷ,
 ἀλλὰ καὶ αὐτοὶ περ πονεώμεθα· ὧδέ που ἄμμιν 70
 Ζεὺς ἐπὶ γεινομένοισιν ἔει κακότητα βαρεῖαν."

Agamemnon rouses Nestor, and bids him come with him to visit the guards on duty without the gates, and there to meet Menelaus and others.

ὥς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας.
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα ποιμένα λαῶν·
 τὸν δ' εὗρεν παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
 εὐνῇ ἐνὶ μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια·
 παρ δὲ ζωστήρ κείμε παναίολος, ᾧ ῥ' ὁ γεραίος
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἄτρεΐδην προσέειπε καὶ ἐξερεείνετο μύθῳ·
 “ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἤε τιν' οὐρήων διζήμενος ἢ τιν' ἐταίρων;
 φθέγγεο, μηδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ;”
 τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων 86
 “ ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 εἴσεται Ἄτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ' αὐτμῇ
 ἐν στήθεσσι μένη καί μοι φίλα γούνατ' ὀρώρη. 90
 πλάζομαι ὧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νῆδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδε' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδείδεια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτῃμαι, κραδίη δέ μοι ἔξω
 στηθεῶν ἐκθρώσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δραίνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήσομεν, ὄφρα ἴδωμεν,
 μὴ τοὶ μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνῳ
 κοιμήσωνται, ἅτάρ φυλακῆς ἐπὶ πάγχυ λάθωνται·

δυσμενέες δ' ἄνδρες σχεδὸν εἵαται· οὐδέ τι ἴδμεν· 100
μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
"Ἄτρεϊδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγαμέμνων,
οὐ θνῖν Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
ἐκτελέει, ὅσα πού νῦν ἔλπεται· ἀλλὰ μιν οἶω 105
κῆδεσι μοχθήσειν καὶ πλείουσιν, εἴ κεν Ἀχιλλεὺς
ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
τῶν γὰρ νῆες ἕασιν ἐκαστάτω οὐδὲ μάλ' ἐγγύς.
ἀλλὰ φίλον περ εὔντα καὶ αἰδοῖον Μενέλαον
νεικέσω, εἴ πέρ μοι νεμεσήσεται, οὐδ' ἐπικεύσω, 115
ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
λυσσόμενος· χρεῖω γὰρ ἱκάνεται οὐκέτ' ἀνεκτός."

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὐτ' ὄκνω εἰκὼν οὐτ' ἀφραδίῃσι νόοιο,
ἀλλ' ἐμέ τ' εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι, οὓς σὺ μεταλλάξ. 125
ἀλλ' ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλάων
ἐν φυλάκεσσ'· ἵνα γάρ σφιν ἐπέφραδον ἡγέρεθεσθαι."

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
"οὕτως οὐ τίς οἱ νεμεσήσεται οὐδ' ἀπιθήσει
Ἀργείων, ὅτε κέν τιν' ἐποτρύνῃ καὶ ἀνώγῃ." 130

Nestor, accompanying Agamemnon, wakes first Odysseus and then Diomedes; the latter is sent to fetch Ajax and Meges.

ὥς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἄμφι δ' ἄρα χλαῖναν περουήσατο φοινικόεσσαν,
 διπλὴν ἑκταδίην, οὐλὴ δ' ἐπευήνοθε λάχνη.
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ, 135
 βῆ δ' ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
 πρῶτον ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
 φθεγξάμενος· τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωή,
 ἐκ δ' ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπεν· 140
 “τίφθ' οὕτω κατὰ νῆας ἀνὰ στρατὸν οἶοι ἀλᾶσθε
 νύκτα δι' ἀμβροσίην, ὃ τι δὴ χρειῶ τόσον ἵκει;”
 τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς· 145
 ἀλλ' ἔπει, ὄφρα καὶ ἄλλον ἐγείρομεν, ὃν τ' ἐπέοικεν
 [βουλὰς βουλεύειν, ἢ φευγέμεν ἢ μάχεσθαι.]”
 ὥς φάθ', ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
 ποικίλον ἄμφ' ὤμοισι σάκος θέτο, βῆ δὲ μετ' αὐτούς.
 βὰν δ' ἐπὶ Τυδεΐδην Διομήδεα· τὸν δὲ κίχανον 150
 ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἄμφι δ' ἐταῖροι
 εὐδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δὲ σφιν
 ὄρθ' ἐπὶ σαιρωτήρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἥρως
 εὐδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραυλοῖο, 155
 αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,

λάξ ποδὶ κινήσας, ὥτρυνέ τε νεΐκεσέ τ' ἄντην·
 “ἔγρεο, Τυδέος νιέ· τί πάννυχον ὕπνον ἁωτεῖς;
 οὐκ αἰεὶς, ὡς Τρῶες ἐπὶ θρωσμοῷ πεδίοιο 160
 εἵταται ἄγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει;”

ὥς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσεν,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “σχέτλιός ἐσσι, γεραιέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νῦν καὶ ἄλλοι ἔασι νεώτεροι νῆες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποιχόμενοι; σὺ δ' ἀμήχανός ἐσσι, γεραιέ.”

τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 “ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποιχόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεῖ᾽ ἀβέβηκεν Ἀχαιοῦς·
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμής,
 ἧ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ βιῶναι.
 ἀλλ' ἴθι νῦν, Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἄνστησον, σὺ γάρ ἐσσι νεώτερος, εἴ μ' ἐλεαίρεις.”

ὥς φάθ', ὁ δ' ἀμφ' ὤμοισιν ἐέσσατο δέρμα λέοντος
 αἶθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως.

*The guards being found under arms and vigilant are com-
 mended by Nestor. The chieftains cross the trench and
 sit down in the open plain.*

οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180
 οὐδὲ μὲν εὐδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν εἵατο πάντες.
 ὡς δὲ κύνες περὶ μῆλα δυσωρήσονται ἐν αὐλῇ
 θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην

ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὀλώλει·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάροιιν ὀλώλειν
 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράφαθ', ὀππότε' ἐπὶ Τρώων αἰοίεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα].
 "οὕτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρείτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν."

ὥς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦισαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριώωντο
 ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος
 πεπτεώτων, ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἔκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν·
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφανσκον.

*Nestor asks if any will volunteer to go and spy upon the
 Trojans. Diomedes volunteers, and asks for a comrade.*

τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότης Νέστωρ·
 "ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθοιθ' ἐφ' αὐτοῦ
 θυμῷ τολμῆεντι μετὰ Τρώας μεγαθύμους 205
 ἐλθεῖν; εἴ τινά που δηίων ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώωσι μετὰ σφίσιν, ἣ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς· 210
 ταῦτά τε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουργάνιον κλέος εἶη

πάντας ἐπ' ἀνθρώπους· καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσοι γὰρ νήεσσιν ἐπικρατέουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος οἷν δώσουσι μέλαιναν 215
 θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον·
 αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνῃσι παρέσται.”

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ 220
 ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,
 Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἅμ' ἔποιτο καὶ ἄλλος·
 μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.
 σὺν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησεν,
 ὅπως κέρδος ἔη· μῦνος δ' εἴ πέρ τε νοήσῃ, 225
 ἀλλὰ τέ οἱ βράσσων τε νόος λεπτή δέ τε μῆτις.”

*Several chieftains are eager to accompany Diomedes. He is
 bidden by Agamemnon to choose among them without
 respect of person, and selects Odysseus.*

ὥς ἔφαθ', οἱ δ' ἔβηλον Διομήδεϊ πολλοὶ ἔπεσθαι·
 ἠθέλετ' Ἀἴαντε δῦω, θεράποντες Ἄρης,
 ἠθελε Μηντιάδης, μάλα δ' ἠθελε Νέστορος υἱός,
 ἠθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230
 ἠθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὄμιλον
 Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “Τυδεΐδῃ Διομήδεσ, ἐμῷ κεχαρισμένε θυμῷ,
 τὸν μὲν δὴ ἑταρόν γ' αἰρήσῃ, ὃν κ' ἐθέλῃσθα, 235
 φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
 μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρεῖω
 καλλείπῃ, σὺ δὲ χεῖρον' ὀπάσῃ αἰδοῖ εἰκων,
 ἐς γενεὴν ὁρώων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ὥς ἔφατ', ἔδδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240
 τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
 οὐ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ
 ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παλλὰς Ἀθήνη. 245
 τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
 ἄμφω νοστήσαιμεν, ἐπεὶ περιόιδε νοῆσαι."

τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 "Τυδεΐδη, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει·
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
 ἄστρα δὲ δὴ προβέβηκε, παρώχωκεν δὲ πλέων νύξ
 τῶν δύο μοιράων, τριτάτη δ' ἔτι μοῖρα λέλειπται."

Diomedes and Odysseus are armed for the expedition. As they set out, Athene sends them an omen of success. They pray to her in turn.

ὥς εἰπόνθ' ὅπλοισιν ἐνὶ δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες, τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο,
 καὶ σάκος· ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ταυρείην, ἄφαλόν τε καὶ ἄλλοφον, ἣ τε καταΐτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 Μηριόνης δ' Ὀδυσῇ δίδου βιὸν ἠδὲ φαρέτρην 260
 καὶ ξίφος, ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν
 ῥινού ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς, ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος υἱὸς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὖ καὶ ἐπισταμένως, μέσση δ' ἐνὶ πῖλος ἀρήρειν. 265
 τὴν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο

ἐξέλετ' Ἀυτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήιον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδί φορῆναι· 270
 δὴ τότε Ὀδυσσῆος πύκασεν κάρη ἀμφιτεθεῖσα.

τῷ δ' ἐπεὶ οὖν ὄπλοισιν ἔνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἦκεν ἑρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίη· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσιν 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 “κλυθεῖ μεν, αἰγιόχοιο Διὸς τέκος, ἣ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω
 κινύμενος, νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἐνκλείας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσει.”

δεύτερος αὖτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης·
 “κέκλυθι νῦν καὶ ἐμεῖο, Διὸς τέκος, ἀτρυτώνη·
 σπεύδ' μοι, ὥς ὅτε πατρὶ ἄμ' ἔσπεο Τυδείδῳ 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ᾗεν.
 τοὺς δ' ἄρ' ἐπ' Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισιν
 κεῖσ'· ἀτὰρ ἄψ' ἀπιὼν μάλα μέρμερα μήσατο ἔργα
 σὺν σοί, Δία θεά, ὅτε οἱ πρόφρασσα παρέστης. 290
 ὧς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέταπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τὴν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

ὧς ἔφην εὐχόμενοι, τῶν δ' ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ' ἐπεὶ ἡρήσαντο Διὸς κούρη μεγάλοιο,
 βάν ῥ' ἴμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα.

The Trojan chieftains likewise are awake. Hector calls an assembly, and induces Dolon to go and spy upon the Greek camp.

οὐδὲ μὲν οὐδὲ Τρῶας ἀγήνορας εἶας Ἕκτωρ
 εὔδειν, ἀλλ' ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν·
 “τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν
 δώρῳ ἔπι μεγάλῳ; μισθὸς δέ οἱ ἄρκιος ἔσται·
 δώσω γὰρ δίφρον τε δύο τ' ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίῃ, (οἳ τ' αὐτῷ κύδος ἄροιτο,)
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι,
 ἥε φυλάσσονται νῆες θαοὶ ὥς τὸ πάρος περ,
 ἢ ἥδη χεیرهσσιν ὑφ' ἡμετέρησι δαμέντες 310
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσιν
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ὧς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ἦν δέ τις ἐν Τρώεσσι Δόλων Ἐυμήδεος υἱὸς
 κήρυκος θείοιο, πολύχρυσος πολύχαλκος· 315
 ὃς δὴ τοι εἶδος μὲν ἔην κακός, ἀλλὰ ποδῶκης·
 αὐτὰρ ὁ μῦθος ἔην μετὰ πέντε κασιγνήτησιν.
 ὅς ῥα τότε Τρωσὶν τε καὶ Ἕκτορι μῦθον ἔειπεν·
 “Ἕκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι. 320
 ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὁμοσσον
 ἢ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ
 δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα.
 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·
 τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι 325

νῆ' Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι
βουλὰς βουλευέιν, ἣ φευγέμεν ἢ μάχεσθαι."

ὥς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὁμοσθεν·
"ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,
μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχῆσεται ἄλλος 330
Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεῖσθαι."
ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν.
αὐτίκα δ' ἀμφ' ὤμοισιν ἐβάλλετο καμπύλα τόξα,
ἔσαστο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,
κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα, 335
βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν
ἐλθὼν ἐκ νηῶν ἄψ' Ἐκτορι μῦθον ἀποίσειν.

Dolon sets out and is espied by Odysseus, who craftily allows him to pass toward the Greek camp. Odysseus and Diomedes then pursue and catch him. Dolon pleads to have his life spared, and promises large ransom.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,
βῆ ῥ' ἀν' ὁδὸν μεμαῶς· τὸν δὲ φράσατο προσίοντα
διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν· 340
"οὗτός τις, Διόμηδες, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,
οὐκ οἶδ', ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,
ἣ τινα συλήσων νεκύων κατατεθνηώτων.
ἀλλ' ἐῷμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεσσιν,
αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν
ἔγχει ἐπαΐσσω, μὴ πως προτὶ ἄστρ' ἀλύξῃ."

ὥς ἄρα φωνήσαντε παρέξ ὁδοῦ ἐν νεκύεσσιν
κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350

ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὅσσον τ' ἐπὶ οὖρα πέλονται
 ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον,
 τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηnekές ἧ καὶ ἔλασσον,
 γινῶ ῥ' ἄνδρας δηίους, λαιψήρὰ δὲ γούνατ' ἐνώμα
 φευγόμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε εἰδότε θήρης 360
 ἧ κεμάδ' ἧὲ λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ
 χῶρον ἀν' ὑλήενθ', ὁ δέ τε προβέησι μεμηκώς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσιν 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 “ἧὲ μὲν, ἧὲ σε δουρὶ κιχήσομαι, οὐδέ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”
 ἧ ῥα καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὦμον ἐυξοῦ δουρὸς ἀκωκή
 ἐν γαίῃ ἐπάγη· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων, ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων, 375
 χλωρὸς ὑπαὶ δείους. τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ηὔδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος·
 τῶν κ' ὑμῖν χαρίσαιο πατήρ ἀπερείσι' ἅποινα, 380
 εἴ κεν ἐμὲ ζῶν πετύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Odyseus guilefully reassures his prisoner, and questions him.

Dolon confesses his purpose of spying.

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω·
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι;
 ἢ τινα συλήσων νεκύων κατατεθνηώτων;
 ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἐπὶ γλαφυράς, ἢ σ' αὐτὸν θυμὸς ἀνῆκεν;”

τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυνῖα· 390
 “πολλῇσιν μ' αἴτησι παρέκ νόον ἤγαγεν Ἐκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἡνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι, 395
 ἢ φυλάσσονται νῆες θοαί, ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλευούτε μετὰ σφίσιν, οὐδ' ἐθέλοιτε
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

Odyseus asks how the Trojans and their allies are posted, and Dolon in answer directs him to the quarters of the newly-arrived Thracian prince, Rhesus, whose horses and arms were a worthy spoil. He prays to be left a prisoner in the Greek camp, or to be bound and left where he is, till Odyseus and Diomedes return from their raid.

τὸν δ' ἐπιμειδήσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ἢ ῥά νύ τοι μεγάλων δῶρων ἐπεμαίετο θυμὸς,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,

ἄλλω γ' ἢ Ἀχιλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως καταλέξον· 405
 ποῦ νῦν δεῦρο κιὼν λίπες Ἔκτορα ποιμένα λαῶν;
 ποῦ δέ οἱ ἔντεα κεῖται ἀρήια, ποῦ δέ οἱ ἵπποι;
 πῶς δ' αὖ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί;
 ἄσσα τε μητιόωσι μετὰ σφίσιν, ἢ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε 410
 ἄψ' ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς;"

τὸν δ' αὖτε προσέειπε Δόλων Ἐυμήδεος υἱός·
 "τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶν,
 βουλὰς βουλευεῖ θεῖον παρὰ σήματι Ἴλου, 415
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρειαι, ἥρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσαι μὲν Τρώων πυρὸς ἐσχάραι, οἷσιν ἀνῆκη,
 οἱ δ' ἐγρηγόρθασιν φυλασσέμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολὺκλητοι ἐπίκουροι 420
 εὐδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν εἵεται οὐδὲ γυναικες."

τὸν δ' ἀπαμειβόμενος προσέφη πολὺμητις Ὀδυσσεύς·
 "πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὐδουσ' ἢ ἀπάνευθε; δίειπέ μοι, ὄφρα δαείω." 425

τὸν δ' ἡμίβετ' ἔπειτα Δόλων Ἐυμήδεος υἱός·
 "τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἁλὸς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες δίοί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι 430
 καὶ Φρύγες ἵππόδαμοι καὶ Μήονες ἵπποκορυσταί.
 ἀλλὰ τί ἢ ἐμὲ ταῦτα διεξερέεσθε ἕκαστα;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὅμιλον,
 Θρήικες οἶδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων,

ἐν δέ σφιν Ῥῆσος βασιλεύς, πάις Ἡιονῆος· 435
 τοῦ δὴ καλλίστους ἵππους ἴδον ἥδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοιοί.
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελώρια, θαῦμα ἰδέσθαι,
 ἦλυνθ' ἔχων· τὰ μὲν οὖν τι καταθυνητοῖσιν ἔοικεν 440
 ἀνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμέ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥέ με δήσαντες λίπετ' αὐτόθι νηλεί δεσμῶ,
 ὄφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμεῖο,
 ἦε κατ' αἶσαν ἔειπον ἐν ὑμῖν ἦε καὶ οὐκί." 445

Diomede slays Dolon, whose armour is offered by Odysseus to Athene. Having marked the spot so as not to miss the spoil on the way back, Odysseus and Diomede speedily reach the Thracian encampment. Rhesus and his comrades are asleep.

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 ἔσθλά περ ἀγγείλας, ἐπεὶ ἔκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἰσθα θοὰς ἐπὶ νῆας Ἀχαιῶν 450
 ἢ ἐδιοπτεύσων ἢ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκ ἐτ' ἔπειτα σὺ πῆμά ποτ' ἔσσεαι Ἀργεῖοισιν."
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 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455
 φασγάνῳ αἶξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλουντο
 καὶ λυκὴν καὶ τόξα παλίντονα καὶ δόρυ μακρόν·

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 ἢ δὲ διοπτρεύσων ἢ ἐναντίβιον πολεμίζων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσεαι Ἀργεῖοισιν."

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 καὶ λυκὴν καὶ τόξα παλίντονα καὶ δόρυ μακρόν·

καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι διὸς Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ἡῦδα·
 “χαῖρε, θεά, τοῖσδεσσι· σέ γάρ πρῶτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιβωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

ὧς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἶρας 465
 θῆκεν ἀνὰ μυρίκην· δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τῷ δὲ βάτην προτέρῳ διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἷψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἵξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν
 καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο, εὖ κατὰ κόσμον,
 τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὔδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο. 475

Odysseus and Diomedes arrange a division of labour. The latter slays Rhesus and twelve others; the former clears away the dead bodies and drives out the horses into the open. Athene warns Diomedes to tarry no longer.

τὸν δ' Ὀδυσσεὺς προπάρειθεν ἰδὼν Διομήδεϊ δεῖξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὗτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίφαυσκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λυ' ἵππους· 480
 ἢ ἐσὺ γ' ἄνδρας ἔναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

ὧς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' αἰκῆς
 ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι γαῖα.

ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθών, 485
 αἶγεσιν ἢ οἴεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὧς μὲν Θρήικας ἄνδρας ἐπώχετο Τυδέος υἱός,
 ὄφρα δυώδεκ' ἔπεφνεν· ἀτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκεν, 490
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομοΐατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀθήεσσον γὰρ ἔτ' αὐτῶν.
 ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαίδέκατον μελιηδέα θυμὸν ἀπηύρα 495
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέσθη
 [τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.]
 τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λυέ μώνυχας ἵππους,
 σὺν δ' ἤειρεν ἱμάσι καὶ ἐξήλανεν ὀμίλου
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάλιστα φαεινὴν 500
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι.
 ῥοίζησεν δ' ἄρα πιφάσκων Διομήδεϊ δίῳ·
 αὐτὰρ ὁ μερμήριζε μένων, ὅ τι κύντατον ἔρδοι,
 ἢ ὅ γε δίφρον ἐλών, ἔθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἐξερύοι ἢ ἐκφέρειο ὑψόσ' αἰείρας, 505
 ἢ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνῃ
 ἐγγύθεν ἰσταμένη προσέφη Διομήδεα δῖον·
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθῃς· 510
 μή πού τις καὶ Τρῶας ἐγείρησιν θεὸς ἄλλος.”
 ὧς φάθ', ὁ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσето· κόψε δ' Ὀδυσσεὺς
 τόξῳ, τοὶ δ' ἐπέτοντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Apollo rouses the Thracian Hippocoön, who perceives the slaughter and raises the alarm.

οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·
 τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρον Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν. ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἔστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὦρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῖντο δὲ μέρμερα ἔργα,
 ὅσσοι ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Odysseus and Diomedes pick up the spoils of Dolon, and proceed. Nestor is the first to hear the sound of their horses galloping.

οἱ δ' ὅτε δὴ ῥ' ἵκανον, ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἔνθ' Ὀδυσσεὺς μὲν ἔρुξε διίφιλος ὠκέας ἵππους,
 Τυδεΐδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῇ τίθει, ἐπεβήσετο δ' ἵππων.
 μᾶστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην 530
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον αἶε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει· 535
 αἱ γὰρ δὴ Ὀδυσσεὺς τε καὶ ὁ κρατερὸς Διομήδης
 ὧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους.
 ἀλλ' αἰνῶς δειδοίκα κατὰ φρένα, μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Odysseus and Diomedes reach the camp. The horses are admired by Nestor, to whom Odysseus briefly relates the issue of the raid.

οὐ πῶ πάν εἶρητο ἔπος, ὅτ' ἄρ' ἤλυθον αυτοί. 540
καί ῥ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισιν.

πρῶτος δ' ἐξερέεινε Γερήνιος ἱππότης Νέστωρ·
“εἶπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
ὑπὸς τούσδ' ἵππους λάβετον· καταδύντες ὄμιλον 545
Τρώων; ἢ τίς σφωε πόρεν θεὸς ἀντιβολήσας;
αἰνῶς ἀκτίνεσσιν ἐοικότες ἡελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσσομαι, οὐδέ τί φημι
μιμνάζειν παρὰ νηυσί, γέρων περ ἐὼν πολεμιστής·
ἀλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδὲ νόησα. 550
ἀλλὰ τιν' ὕμ' ὁῖω δόμεναι θεὸν ἀντιάσαντα·
ἀμφοτέρω γὰρ σφῶι φιλεῖ νεφεληγερέτα Ζεὺς
κούρη τ' αἰγιόχοιο Διός, γλαυκῶπις Ἀθήνη.”

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
“ὦ Νέστωρ Νηληιάδη, μέγα κῦδος Ἀχαιῶν, 555
ῥεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας, ἢ περ οἶδε,
ἵππους δωρήσαιτ', ἐπεὶ ἡ πολὺ φέρτεροί εἰσιν.
ἵπποι δ' οἶδε, γεραίε, νεήλυδες, οὓς ἐρεείνεις,
Θρηίκιοι· τὸν δέ σφιν ἀνακτ' ἀγαθὸς Διομήδης
ἔκτανε, παρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους.
τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν, 561
τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
“Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρῶες ἀγανοί.”

The horses are taken to Diomedes's stables, the spoils of Dolon to Odysseus' ship. The two heroes bathe themselves and sit down to meat.

ὥς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
καγχαλώων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
οἱ δ' ὅτε Τυδεΐδew κλισίην εὐτυκτον ἴκοντο,
ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσιν
φάτνῃ ἐφ' ἵππείῃ, ὅθι περ Διομήδεος ἵπποι
ἕστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες,
νῆι δ' ἐνὶ πρυμνῇ ἔναρα βροτόεντα Δόλωνος 570
θήκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίατ' Ἀθήνη.
αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
ἐσβάντες, κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ, 575
ἔς ῥ' ἀσαμίνθους βάντες ἐυξέστας λούσαντο.
τὼ δὲ λοεσσαμένω καὶ ἀλειψαμένω λίπ' ἐλαίῳ
δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

NOTES.

Monro's 'Homeric Grammar' is frequently indicated in references on points of grammar by the letters H. G.

BOOK IX.

1. **ἔχον**. The presence or absence of the augment in the formation of the imperfect, pluperfect and aorist in Homer is determined entirely by metrical convenience. Cf. 9. 3 **βεβολήατο**; 9. 12 **πυνεύτο** etc. Even where the metre is unaffected the augment is sometimes omitted, cf. 1. 79 **ἡδὲ πίθοντο** (not **ἡδ' ἐπίθοντο**), 1. 86 **ἄμα στεῖχον** (not **ἄμ' ἔστειχον**). But in compound verbs the augment regularly occurs (e.g. **μετεφώνεε**, not **μεταφώνεε**) except in cases of syncope due to metrical convenience, as **κάββαλεν** for **κατέβαλεν**.

2. **φύζα...φόβος**. Both these words originally meant 'flight,' the result rather than the sensation of fear. In Homer **φύζα** develops the further meaning of 'fear,' while **φόβος** is more strictly confined to its primary sense, as witness the phrases **φόβονδε τρωπᾶσθαι**, **ἄλσσειν** (*Il.* 15. 666; 17. 379). Translate "Panic, handmaid of chill repulse" (Leaf).

3. **βεβολήατο**. The anomalous perfect **βεβόλημαι**, as if from a verb **βολέω**, is said to have been preferred to **βέβλημαι**, the regular formation from **βάλλω**, when applied to *mental* blows or wounds. Such certainly is its application in the other two passages also in which it occurs, 1. 9, and *Od.* 10. 247. But this may be merely a coincidence from which an inference as to general usage has been wrongly drawn.

For the termination **-ατο** (= **-ντο**) see note on 10. 189.

5. The only sea which could be affected by the violence of the north and the west winds, both blowing from Thrace, is the Propontis (Sea of Marmora), and the shore which they strew with seaweed must be on the Asiatic side of that sea. The author of this simile must therefore have been familiar with, if not an inhabitant of, the extreme north of Asia Minor. It must not however be inferred that the author of the whole of this book or of the whole *Iliad* dwelt in that region.

Βορέης—dissyllable, as it were *Βόρης*: some edd. prefer *Βορρῆς*.

8. The simile, as usual in Homer, is worked out in picturesque and superfluous detail. The only point of comparison is the conflict of two winds with the conflict of two emotions in Agamemnon's mind.

9. **βεβολημένος**. See note on l. 3.

10. **φοίτα**. For omission of augment see note on l. 1.

11. **κλήδην ἔκαστον**. 'Each man by name.' No noise was to be made, lest the enemy should take the alarm.

13, 14. **ἄν** (for *ἀνά*) with *ἵστατο*. The separation of the adverb from the verb with which it is, in thought, united is the grammatical figure known as *tnesis* (i.e. 'cutting' or 'division'). The term is a misnomer, inasmuch as the so-called prepositions compounded with verbs were in reality adverbs, at first separate from them and qualifying them merely in the same way as any other adverb (*εὖ*, *κακῶς* etc.), but afterwards, owing to the frequency with which the same qualification of the same verb was required (e.g. the qualification of *ἵστημι* by *ἀνά*), coalescing into one word with the verb. In Homer the coalescence is as yet incomplete, and later Greek always bore a trace of it in the position of the augment in compound verbs not before, but after, the so-called preposition. The compound verbs of German exhibit a similar, though more strictly regulated, condition of incomplete coalescence of verb and adverb.

14. **μελάνυδρος**. It might be expected that a waterfall would appear white against the rock rather than black. This however is frequently not the case in Greek scenery. The fall of the Styx, for example, in north Arcadia appears at a distance as a dark line down the grey face of the precipice, and from this appearance is known among the modern inhabitants of the district as *μαῦρο νερό*, 'Black Water.'

15. **αἰγίλιπος**. The old and picturesque derivation of this word from *αἶξ* (*αἰγός*) and the root of *λείπω* affords the meaning 'deserted (even) by goats,' i.e. 'very steep.' This should not be too hastily rejected. It is true that *αἰγόλιψ* rather than *αἰγίλιψ* would be a more

familiar formation (cf. *αλότριψ*, 'trodden by goats,' Dion. Hal. 19. 12); but on the other hand we find *αἰγινόμος* as well as *αἰγινόμος*, *αἰγινόδης* and *αἰγίπους* as well as *αἰγοπόδης*. For -ῖ stems in words of archaic stamp see *H. G.* p. 83. Another proposed derivation is from *αἰγίς* in the sense of 'storm,' and a questionable root *λιπ-*, found in *λελυμένος*, meaning to 'love' (Göbel followed by Leaf). Hence the meaning 'storm-haunted.'

This meaning of *αἰγίς* as found in Aesch. *Choeph.* 592 and of the compound *καταιγίς*, is usually explained by deriving direct from *ἀίσσω*. It is however noteworthy that the marine phenomenon known to us as 'white horses' was called by the Greeks *αἶγες* (Artem. *Oneirocr.* 2. 12). Is it not possible then that *αἰγίς* was originally applied to that tempestuous state of the sea in which 'white horses,' i.e. waves breaking out at sea, are observed, just as the kindred word *αἰγιαλός* denoted the place where waves always are breaking, the shore? Such a meaning of *αἰγίς* would, by an easy extension of meaning, come to denote on the one hand any squall or storm of wind (cf. *ἐπαιγίζω*, *καταιγίζω*) such as raises the waves and causes them to break, and on the other hand possibly (as in the passage before us) any broken or falling water, whether of sea or river. The combination of *αἰγίς* in this latter sense with a root *λιπ-*, meaning to 'trickle,' 'drip,' or 'glide,' found in the kindred words *λίπος*, *λείβω*, *ἀλείφω*, would furnish an epithet for *πέτρη* eminently suited to the passage, 'a rock where broken water trickles down.'

20. *ἀπονέεσθαι*. First syllable lengthened by *ictus*: cf. final syllable of *ὑπερμενέι*, l. 23.

28. *ἔτι* is frequently used in Greek in strong assertions concerning the future, whether affirmative or negative. In English we employ 'yet' in the same sense, but only in positive statements; for strong negative asseveration 'never' is the corresponding idiom. Thus *Τροίην ἀρήσομεν ἔτι* = 'we will take Troy yet'; *οὐκ ἔτι Τροίην ἀρήσομεν* = 'we shall never take Troy.'

30. *ἄνεψ*. The spelling with *ι* subscript has the preponderance of ms. authority. It is best therefore to regard the word as nom. plur. masc. of an adjective *ἄνεως*, 'voiceless.' In all passages save one (*Od.* 23. 93) there is no difficulty in this supposition; there however it is used with a feminine singular subject. This must be explained either as due to an erroneous belief that *ἄνεω* or *ἄνεψ* was an adverb, or the word in that passage must be corrected to *ἄνεως*.

30-36. *Ἀχαιῶν... Δαναοῖσιν... Ἀργείων*. For the designations of the Greek forces see below on 10. 1.

34. The allusion is to 4. 370 ff. where Agamemnon had addressed Diomedes in the words,

τί πτώσεις, τί δ' ὀπιπύεις πολέμοιο γεφύρας;

37. διάνδιχα, 'by halves,' one of two things.'

40. μάλα ἔλπειαι. Apparent hiatus due to the digamma in *ἔλπειαι*. See Introd. p. xxix. The root *ἐλπ-* is seen in Latin *voluptas*. Translate 'expect,' not 'hope.'

44. "Rejected by Aristarchus as interpolated merely to supply a verb, which is not required, in the last clause of l. 43" (Leaf).

46. διαπέροσμεν. This form is to be regarded as 1st aor. subj. rather than as fut. indic., the construction being the same as that of *εἰς ὃ κε...εὔρωμεν*, l. 49. The formation of the Homeric subjunctive varies according as the tense to which it belongs is Thematic or Non-thematic. A thematic form is one in which a vowel (ε or ο) is interposed between the stem and the personal suffix, e.g. λέγ-ο-μεν, λέγ-ε-τε; a non-thematic form is one in which the personal suffix follows immediately upon the stem, e.g. ἐλεξ-α, -ας, -ε. In practice, the whole present tense of verbs in -ω came to be treated as thematic; the whole first aorist as non-thematic. Now the rule for the formation of subjunctives is briefly this, that thematic forms with ε or ο in the indicative show η and ω respectively in the subjunctive, e.g. indic. λέγ-ο-μεν, λέγ-ε-τε, subj. λέγ-ω-μεν, λέγ-η-τε; while non-thematic forms, not having ε or ο in the indicative, employ those letters in the formation of the subjunctive. The resulting forms are thus often indistinguishable from those of the future indicative. See Introd. p. xxiv.

46—7. εἰ δὲ...φευγόντων. εἰ does not here introduce a subordinate conditional clause, but is joined with the imperative as commonly in the phrase εἰ δ' ἄγε (e.g. l. 167). Cf. l. 262 εἰ δὲ σὺ μὲν μὲν ἀκουσον, 'come now, hearken thou unto me.' Similarly in wishes introduced by εἴθε, εἰ γάρ, or simply εἰ, the optative following expresses the wish in virtue of mood alone, and εἰ is an adverb rather than a conjunction. Translate 'Aye, let them flee too.'

52. ἱππότα. The same suffix occurs in several other Homeric epithets, e.g. ἱππηλάτα (l. 432), εὐρύπα (l. 419), νεφεληγερέτα (10. 552). These forms used to be regarded as vocatives which from common association, as titles of respect, with the name of the person addressed, ousted the true nominative (ending in -ης) even when the person was no longer addressed directly but was mentioned in the third person. More probably they are remnants of the old Aeolic or Achaean dialect in which the poems were composed, and were restrained by the metre

from subsequently assuming an Ionic form. A marked feature of the Achæan dialect was *βαρνύνησις*, i.e. avoidance of the oxytone accent, in which point it coincides with Latin. Now the effect of this tendency in Latin was to shorten final syllables (cf. Gk. *ποιητής*, Lat. *poeta*): the same effect from the same cause is therefore reasonably inferred for the Achæan dialect.

54. *μετὰ* with accusative seems here to bear the unusual meaning 'among,' with no thought of motion. A closely similar passage is *Od.* 16. 419. Cf. also the phrase *μετὰ χεῖρας ἔχειν* (*Thuc.* 1. 138) = 'to have in hand.' In the same way *παρά* is frequently used with the accusative instead of the dative to denote position in, not motion to, a place.

ἐπλεν. Ionic contraction of *ἐπλεο*, which is probably the true Homeric form, and with elision of the final *ο* before *ἀριστος* is equally compatible with the metre. The tense is aorist (syncopated) of *πέλομαι*.

57. 'Yet verily thou art but young, and mightest be my youngest son.' The tone is half apologetic for any disparagement implied in l. 56.

58. *γενεῖφιν*. The case-ending *-φι(ν)* belonged originally to the Instrumental case. But in Homeric usage it comprises not only instrumental, but also locative and ablatival meanings, and, in rare instances, those of the true dative and true genitive. Instances of instrumental meaning are *ἐτέρηφι*, 'with the other hand' (*Il.* 16. 734), *βίηφι*, 'by force' (*Il.* 16. 826); of this usage the present passage is a weaker example. Instances of the locative meaning are *Φθίηφι*, 'in Phthia' (*Il.* 19. 323), *κλισίηφι*, 'in the tent' (*Il.* 13. 168). Instances of the ablatival meaning are *ναῦφιν ἀφορμηθεῖεν*, 'start from the ships' (*Il.* 2. 794), *ἀπὸ μὲν...κυνέην κεφαλῇφιν ἔλοντο*, 'they took off the helmet from his head' (*Il.* 10. 458). (*H. G.* pp. 110—1.)

58—9. Of the two accusatives governed by *βάξεις*, *πεννυμένα* is 'internal' or 'cognate,' while *βασιλῆας* is direct object. See below on l. 115.

60. *σεῖο*. This form is etymologically the earliest of the three forms of the gen. sing. of the 2nd pers. pronoun which are commonly found in Homer, *σεῖο*, *σέο*, and *σεῦ*. It is formed by adding the genitive termination *-σιο* (familiar with substantival stems in *ο*, as *δημο-σιο*, whence *δῆμοιο*, *δήμοο*, *δήμου*) to the pronominal stem *σε-*; from the resultant form *σε-σιο* there come in order, by the same process as in the substantival example, *σεῖο*, *σέο*, *σεῦ*. For the alternative (but not true genitive) form *σέθεν* see below on l. 419.

61. *ἔξελπω καὶ πάντα διζομαι*. The aorist subjunctive (*ἔξελπω*) is here equivalent in sense to a pure future, and is consequently easily coordinated with the fut. indic. *διζομαι*. The coincidence of many forms of the future indicative and the aorist subjunctive (see above on l. 46) may have facilitated such coordination and interchange.

62. *ἀτιμήσειε*. Elision of the final *ε* in the termination *-ειε* is rare; but both here and in l. 386 (*πέσειε*) the optative with elision appears preferable to the future indic. (*ἀτιμήσει*, or *πέσει*) with hiatus.

63. 'Cut off from clan and law and home.' As the *ἑστία*, or family hearth, is the basis of patriarchal society, so when several families began to unite, or a single family to expand, into a tribe, the *φράτρα* becomes the social unit. In later times, at Athens, the *φράτρα* stood midway between the *γένος* (= 'family' in a large sense) and the *φύλη* ('tribe'). As the people gradually obtained a larger voice in politics, the bond of family became a bond of party, and clan-feuds arose. It was the great achievement of Cleisthenes' constitution that it suppressed such feuds by dividing the people for political purpose not according to family but according to locality. For *θέμιστες* see below on l. 99.

64. *ἐπιδημῖοο κρυόνετος*. The reading of the MSS. is *ἐπιδημίου δκρυόνετος*. The form *δκρυβεις* occurs only here and in *II. 6. 344* (*κυνὸς κακομηχάνου δκρυόεσσης*). Elsewhere the word occurs in the correct form *κρυβεις* (cf. *κρύος*, *κρυερὸς* etc.). Since in both cases it is possible to restore the correct form by the simple expedient of resolving the final *-ου* of the preceding genitive into *-οο*, its older form (see note on l. 60), there need be no hesitation in rejecting an unwarrantable form which may be due entirely to confusion with the similar word *δκριβεις* (from *δκρις*) 'rugged.' For other passages in which the genitive in *-οο* should be restored see *H. G.* p. 60, and note on l. 440.

66. *ἔσφλινσόμεθα*. Aor. subj. mid. See above on l. 46.

69. *βασιλεύματος*. The position of Agamemnon in relation to the other chieftains who are all called *βασιλῆες* is concisely expressed in the sentence with which the enumeration of his forces in the Catalogue concludes:—

πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν

οὔνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. (*II. 2. 584.*)

He is *ἄριστος* because his lineage is traced back to Zeus, and the very sceptre which has been handed down to him from Pelops is of divine handiwork. 'Hephaestus wrought it for Zeus, and Zeus gave it to his messenger Hermes to deliver to Pelops.' To this hereditary distinction is added the fact that the dominion which he holds is of

greater extent and importance than that of any other chieftain (see below on ll. 150—2). In the conclave of 'kings' (*βασιλῆες*) Agamemnon is recognized as 'most kingly' (*βασιλεύτατος*), and the part which was played by each king among his nobles at home in his own domain, is assumed by Agamemnon of right among the assembled kings. The kingship of the Homeric days was, in Thucydides' phrase, "patriarchal, with defined privileges." The king was at once priest, judge, and leader in war, but in none of these capacities was he despotic. He deferred to the seers in matters of religion; he was assisted by his nobles in the administration of justice, and consulted them on questions of war. Such deliberations were conducted openly in the *ἀγορά*, and freedom of speech was allowed to the nobles. The common folk might attend and express approval of this or that opinion by acclamation. The prerogatives of the king comprised a large share in the distribution of spoil, and the possession of a private domain (*τέμενος*).

73. *πάσα ὑποδεξίη*. 'Thou hast all means of hospitality.' The following clause may be either explanatory, 'for thou art lord over many,' or may add a further suggestion that not only the means but also the duty of hospitality is Agamemnon's.

75. *χρῶ*, which is a substantive, is regularly construed with acc. of person and gen. of thing needed, cf. 10. 43.

80. *σὺν τεύχεσιν*. This is one of the few uses of *σύν* which was retained in Attic; *σὺν ὅπλοις* = 'under arms.'

87. The trench is conceived as being at some distance outside the wall, cf. 10. 194 ff.

89. *ἀολλέας*. Derived from *α-* (properly *ἀ=σφ*) 'together,' as in *ἀθρόος*, *ἄλοχος*, *ἄκοιτις* etc., and the root of *εἶλω*. Hence 'massed together.'

96 ff. The address is formal and reverent. The divine right of kings was generally acknowledged in the Homeric age. Agamemnon has sceptre and judgement entrusted to him by Zeus, cf. l. 155, *θεὸν ὥς τιμῆσουσι*, which need not be regarded as mere oratorical hyperbole, and Aeschylus' description of Agamemnon and Menelaus as

διθρόνου Διόθεν καὶ δισκῆπτρου

τιμῆς ὀχυρὸν ζεύγος 'Ατρεΐδαν.

(*Agam.* 43—4.)

99. *σκήπτρόν τ' ἡδὲ θέμιστας*. The sceptre was the symbol of sovereignty and possession; of the royal house it was a permanent attribute (see above on l. 69); but also a speaker in the *ἀγορά* held a sceptre in his hand as a sign that he was, in our phrase, 'in possession of the house.' *Θέμιστες* denote the judicial function of the king as

opposed to the political. They correspond to the Saxon 'dooms,' being principles of justice founded on precedents established by individual cases. A judgement pronounced in one case held good for subsequent cases of the same nature, written and codified law being as yet unknown. Justice being administered by the king, it was natural to regard his knowledge of *θέμistes*, like the wisdom of Solomon, as a direct gift from God.

100. *πῆρι*, adverbial, = 'above all,' cf. above l. 55. 'Therefore for thee above all is it meet to speak and to give ear.'

102. *εἰς ἀγαθόν*, 'for good,' 'with a view to good.'

σίο δ' ἔξεται... Whatever another begins (by suggesting it) will cling to you, i.e. you will be responsible for giving effect to the plan, and the credit of it will redound to you.

106. *ἐξ ἔτι τοῦ, ὅτε*, 'ever since that time when.'

Βρισηίδα. See *Introd.* p. ix.

109. *μεγαλήτορι*, 'high-minded,' 'proud,' in a bad sense, cf. l. 255.

111. *ἐλὼν... ἔχεις*. Not merely 'thou hast taken,' but 'thou didst take and dost keep.'

112. *πεπιθωμεν*, reduplicated second aorist, cf. *πεφιδέσθαι*, to spare; *λελαβέσθαι*, to seize. See *H. G.* p. 27.

115. Of the two accusatives governed by *κατέλεξας*, *ψεῦδος* is cognate accusative and *ἄτας* direct object. The construction is parallel to that of *Il.* 58—9 (q. v.) where *βάξεις* in the sense of 'address' governs *βασίλῃας* as direct object while admitting *πεπνυμένα* as cognate accusative, just as here *κατέλεξας* in the sense of 'recount' governs *ἄτας* directly and admits *ψεῦδος* as cognate accusative.

ἄτας. *ἄτη* is properly the infatuation of mind which leads men to commit sins which inevitably must bring their own punishment. It combines the idea of folly with that of sin. By an extension of use, it may mean the actual sin committed under such infatuation. For this second meaning the plural is better adapted, in proportion as it is necessarily more concrete, than the singular; for a pure abstraction can have no plural. Translate therefore, 'No falsehood is thy record of my sins of folly; foolishly I sinned, I deny it not.'

116. *ἀντί*... 'A good exchange for,' 'worth,' many hosts.

120. *ἄπερείσιος*. By interchange of quantity for *ἄπειρέσιος* (which also is found in Homer) = 'boundless.'

122. *ἄνυρος τρίποδας*. The significance of *ἄνυρος* is disputed. According to one interpretation it means 'not intended for use on the fire' as opposed to *ἐμπυριβήτης* (*Il.* 23. 702); tripods intended for

ornament only were certainly known in antiquity, as for instance the votive tripods at Delphi, some of which were made even of gold. But if that be the meaning, how comes it that Homer applies the epithet *ἀπύρωτος*, which is presumably the same as *ἀπυρος*, to the word *φιάλη* (*Il.* 23. 270)? *φιάλη* means a drinking-cup such as would evidently not be put on the fire. A cup offered as a prize in an athletic contest does not need to be labelled 'not to be put on the fire.' The second interpretation is 'never yet put on the fire' i.e. 'new'; but the same objection here holds in the case of the *φιάλη*, while even in relation to a tripod the epithet is strange. Are we really to understand Agamemnon to be assuring Achilles that the cooking utensils which he offers are not second-hand?

I suggest that *ἀπυρος* denotes not the use of the vessel but the method of its manufacture, 'hand-beaten from the cold metal' as opposed to 'wrought by fire,' i.e. 'cast' (*πυρρίκμητος*, applied to *λέβης* in *Call. Del.* 145). The more highly skilled workmanship enhances the value whether of a *τρίπους* or a *φιάλη*.

χρυσοῖο τάλαντα. The Homeric poems contain no mention of coinage. The unit of value for purposes of barter was the ox. Thus we hear of two suits of armour valued at nine oxen and at one hundred oxen respectively (*Il.* 6. 236), and of a slave-woman estimated to be worth four oxen (*Il.* 23. 705). But a less cumbersome medium of exchange was already known. A certain weight of gold, called a 'talent,' was adopted as the equivalent of an ox, and it is in this relation only that the word *τάλαντον* is used by Homer. See Ridgeway, *Origin of Currency*, cap. 1.

124. **πηγούς**, 'compact,' 'well-knit,' 'strong.' From the same root as *πήγνυμι*.

125. **τόσσα.** Antecedent of *ὄσσα* (*l.* 127).

125—6. **ἀλῆιος...ἀκτήμων.** In view of *ll.* 406—7,

ληιστοὶ μὲν γάρ τε βόες καὶ ἱφία μῆλα,
κῆτορ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα,

in which Achilles, in rejecting Agamemnon's offer, seems to retort to these very words, it is necessary to take *ἀλῆιος* as derived from *λήις* (booty), not from *λήιον* (crop of corn). See Ridgeway, *The Homeric Land-System*, in *J. H. S.* vol. vi.

129—30. **ἔλεν** = 'took,' 'captured'; *ἐξελόμην* = 'chose out.'

132. **κούρην.** So MSS. Accusative due to attraction to case of the relative *ἥν*, cf. *Arist. Plutus*, 933,

ἀλλ' ὄχεται φεύγων δὲ ἦγες μάρτυρα.

133. μή is idiomatically used in oaths in preference to οὐ, not only where the infinitive follows, but even with the present and future indicative. See below on 10. 329.

137. χρυσοῦ...χαλκοῦ. The genitives are due to the notion of 'filling' contained in *νηρσάσθω*, which in virtue of meaning takes the same construction as *πὶμπλημι*, *πλήρης*, *μεστός* etc.

138. εἰσελθών. Best taken as repeating the thought of l. 136, = 'when once he has got into the city.'

141. Ἄργος Ἀχαικόν. Achaean Argos is used by Homer in three senses, (1) as the city to which the name was confined in later times, (2) as the plain in which the city of Argos was by position dominant, the later Argolis, (3) as the whole Peloponnese, so that Corinth could be spoken of as lying "in a corner of horse-rearing Argos" (*Il.* 6. 152). The epithet 'Achaean' is not otiose, but serves to distinguish the southern Argos, in whichever of these three senses it is used, from a 'Pelasgian' Argos in North Greece.

οὐθαρ ἀρούρης, 'udder of the soil,' i.e. 'fertile soil,' cf. Vergil's *uber agri* and O.T. "a land flowing with milk and honey." The expression occurs only here and in the repetition of the offer to Achilles in l. 283.

143. τηλύγετος. The most satisfactory interpretation of this difficult and much discussed word makes it equivalent to *ἐφηβος*, a youth past childhood and short of manhood, 'grown big' but not 'grown up' (*τέλειος*). This meaning is obtained by connecting *τηλυ-* with the root of *θάλλω*, and still more closely perhaps with the word *ῥᾶις*, a girl of marriageable age, a bride.

145. Laodice and Iphianassa correspond to Electra and Iphigenia of the tragedians. The story of the sacrifice of Iphigenia in Aulis is non-Homeric.

146. φίλην, with *ἀγέσθω*, 'let him take her for *his own*.' This is a clear instance of the use of *φίλος* in its original possessive sense. Etymologically it stands for *σφίλος*, showing the same root as Latin *su-us*. It is supposed that in this word as in the pronoun *σφε*, the sigma roughened the *f* into *φ*, being itself subsequently lost from (*σ*)*φίλος*, but retained in *σφε*.

ἀνάδενον. *ἔδνα*, in the earliest sense of the word, are presents made to the parents of the bride by the bridegroom, i.e. purchase-money paid for a wife. Nowhere is this primitive idea of marriage as a matter of *buying* and *selling* more clearly seen than in *Il.* 11. 241—5, where pity is expressed for Iphidamas because, having bought an expensive wife, he

died young and "saw no joy of her, though he gave much price." It is commonly said that in the *Odyssey* the meaning of *ἐδνα* is changed, and that, instead of meaning purchase-money paid by the suitor to the father of the bride, it denotes sometimes gifts made by the suitor to the girl herself, sometimes a dowry given to the girl by her father on her marriage. On reviewing the passages cited in support of these two senses, I find none in which *ἐδνα* cannot bear its earliest sense of purchase-money.

Women, in fact, were obtained by one of two recognized and equally honourable methods of acquisition, plunder and bargain (see above, note on 125—6). It is interesting to observe a formal survival of the former method and a real survival of the latter in Modern Greece. In Euboea and in Thessaly a pretence is made by the bridegroom's mounted escort of forcibly abducting the girl from her mounted escort (father, brothers, etc.), and though there be no real hostility, the custom is often realistically enough observed to occasion a few broken heads. In Maina (the middle of the three southernmost peninsulas of Greece) a man still has to buy his bride from her father.

147. *μείλια*. Not technical as 'dowry,' but general as 'soothing,' 'propitiatory,' gifts.

150—2. The seven cities enumerated were in Messenia, a district as remote as any in the Peloponnese from Argolis, the proper domain of Agamemnon, and they would more naturally fall under the sway of Nestor, lord of Pylos. The passage seems to indicate that the house of Atreus enjoyed more than a mere title of suzerainty over the Peloponnese.

153. *νέαται Πύλον*. *νέατος* is explained either as a superl. of *νέος*, = 'latest,' 'furthest,' or as from a root *ni* ('down') = 'nethermost' (the latter preferred by Leaf, note on 5. 539). In either case we may translate 'on the borders,' or 'extremities,' of Pylos, which is here used seemingly (like Argos) not of the town only, but of the district of which that town was the capital.

155. *ὃ κε...τιμήσουσι*. The insertion of *κε* in such clauses implies that the event foretold is conditional upon some contingency,—here, on Achilles' acceptance of the conciliation offered. It is impossible in the Homeric usage of *κε* to draw a hard and fast line and to say 'Here *κε* is an adjunct of the pronoun or conjunction (*ὅς*, *ὥς*, *ὅφρα* etc.), there a qualification of the mood of the verb.' Although some premonition of later usage may be found in Homer (as in the fact that *κε* is always joined with *εἰός* and *εἰς ὃ* when a subjunctive is to follow), the well-regulated precision of Attic idiom had yet to be evolved. It is often

difficult to say whether the future indic. with *κε* in a relative clause expresses mere natural sequence or purpose. In the case before us there is little or no finality: but in 10. 44 the same construction expresses purpose as clearly as does the fut. indic. (without *κε* or *αν*) in a relative clause in Attic.

156. *λιπαρὰς τελέουσι θέμιστας*, 'will perform his comfortable ordinances.' For this use of *λιπαρός* cf. *Od.* 11. 136, where it is applied to *γῆρας* ('old age'). It was also a favourite epithet with the Athenians for their 'prosperous' city (*Ar. Ach.* 639). The phrase has also been explained as meaning 'will pay rich dues,' but such a sense of *θέμιστες* is incompatible with the regular usage of Homer (see note on l. 99).

157. *μεταλλήξαντι*, conditional use of the participle, = *εἰ μεταλλήξειεν*.

164. *δίδοις*, 'offer.'

165. *ὀτρύνομεν*, aorist subjunctive. See above on l. 46.

167. *τοὺς ἄν ἐπιόψομαι*. For the future indic. in a relative clause with *ἄν* see note on l. 155; and for the general interchange of fut. indic. and aor. subj. see note on l. 61. *τοὺς ἄν* = *οὓς ἄν*, and *δέ* marks the apodosis.

168. Phoenix, though named first, is not regarded as an ambassador. As one of Achilles' retinue, he is told off to conduct (*ἡγησάσθω*) the two ambassadors Ajax and Odysseus, who are attended also by two heralds. In the subsequent account of the embassy, all but the two ambassadors are ignored as being merely attendants, and the dual is repeatedly used (ll. 182, 197 etc.). Phoenix takes no part in the pleadings with Achilles, until Odysseus as spokesman of the embassy has delivered the message with which they were charged and has received Achilles' reply. Then it is proper enough that he should speak, for Achilles ends by bidding him sleep in his tent that night and sail home with him next day if he will. Only those who choose to make a critical mountain out of an Homeric molehill, will find sufficient cause for suspecting that the whole episode of Phoenix is an interpolation.

175. *ἐπιστέψαντο ποτοῖο*. The root of *στέφω* is the same as appears in the Latin *stīps*, and denotes 'compression,' 'density' or 'fulness.' The sense of 'crowning' was a development from this. There is therefore no metaphor in this phrase, which means 'they filled the mixing-bowls (*κρητῆρας*) full of drink.' The genitive (*ποτοῖο*) regularly follows a verb of this meaning; see above on l. 137.

176. *πᾶσιν*, masculine, not in agreement with *δεπάεσσιν*.

ἐπαρβάνοι. *ἐπαρχόμαι* (like *κατάρχομαι* which was more frequent in later Greek, but occurs only once in Homer) is used of the formal

opening of a religious ceremony. Possibly the attendants in ladling out the wine from the mixing-bowl into the cups (*δεπάεσσιν*) poured first a few drops as a libation; or else *επαρξάμενοι* may indicate merely that they observed the proper ritual in handing the cups to the guests in order from left to right.

180. *δεδῶλλον*. A rare epic word, occurring nowhere else in Homer. Transl. 'glancing quickly at each.'

182. For the use of the dual see above on l. 168.

184. *πειθεῖν*. The subject of the infinitive is the same as that of the main verb. 'Praying to Poseidon that *they* (not *he*) may persuade etc.'

186. *τόν*, sc. Achilles.

187. *ζυγόν*. The cross-bar between the two horns of the lyre.

188. *ἄρετο*. Second aorist middle (unaugmented) from *αἶρω*, = 'carried off,' 'won.'

Ἡέτιων was king of Thebe (in Cilicia) and father of Andromache, the wife of Hector.

189. *κλέα*. This and kindred forms of the plural of neuter nouns present some difficulty. *κλέα*, *δέπα*, and *κέρα* are only found before hiatus, and might well be explained as contractions of *κλέεᾱ* into *κλέᾱ*, *δέπαᾱ* into *δέπα*, and *κέραᾱ* into *κέρα*, the final syllable becoming short only in hiatus, were it not that an analogous form *γέρα* occurs in l. 334 (q. v.) and elsewhere with -ᾱ before a consonant. It is possible that, *κλέα* etc. being never used except in hiatus when the original -ᾱ became shortened by position, the true quantity was lost, and *γέρα* was used before a consonant on false analogy.

191. *δέγμενος*. For form and signification see below on l. 628.

192. *προτέρω*, adverb (not dual of *πρότερος*) = 'forward' (cf. l. 199), or possibly, with more comparative sense, 'in front of the others.'

196. *δεικνύμενος*, properly 'pointing at,' i.e. stretching out the hand in token of welcome. The word is specially used of drinking a toast to anyone, cf. l. 224.

197. *ἦ τι μάλα χρεώ*. 'I had sore need of you.' The phrase is also translated 'you must have had sore need of me.' The latter appears to me too discourteous even for a moment of surprise.

203. *ζωρότερον*. 'Stronger.' Rendered in Latin by Martial (VIII. 6. 11) *vividius*, evidently on the assumption that *ζωρός* is for *ζω-ερός* = 'lively.'

204. *οἱ*. Translate as the demonstrative pronoun, not as the article.

206. *ὃ γε* = Achilles.

208. **σὺνός σιάλοιο.** Both words are substantives, *σὺς* being generic and *σίαλος* specific. Similarly in *Il.* 17. 389 we have *ταύροιο βοῆς*, where the generic *βοῦς* is more strictly defined by *ταῦρος*, and in *Od.* 13. 87 *ἱρῆς κίρκος*, where *κίρκος* denotes the particular kind of hawk (*ἱρῆς*). See also below on 10. 13.

209. **τῷ δ' ἔχεν,** 'held (the meat) for him.'

210. **μίστυλλε.** *μιστύλλειν* is not 'to mince,' but 'to cut into small pieces' such as being threaded on the spit will most quickly be roasted. The roasting was done over the hot embers. Meat is commonly cooked by the peasants of Modern Greece *à la Homérique*, but with this difference, that there are no supports (*κρατεῦνται* l. 214) on either side of the fire for the horizontal spit, which is now both held and turned with the hand.

214. **ἄλδς θέοιο.** The reason for applying the epithet 'divine' to salt, is either that salt owing to its purifying quality was used in sacrifices to the gods (Leaf), or that it was a symbol of the chief of Greek virtues, hospitality.

The genitive is a genitive of material, which in Monro's view is a subdivision of the 'quasi-partitive' genitive. The genitive of material, he says, "is found with verbs that imply the use of a material (especially one of indefinite quantity), a stock drawn upon, etc." (*H. G.* p. 107). Translate 'sprinkled with salt.'

219. **τοίχου.** Local genitive. Cf. *Il.* 17. 372 *νέφος δ' οὐ φαίνεται πάσης γαίης οὐτ' ὀρέων.* See *H. G.* p. 104.

224. **δειδεκτο.** The Homeric method of drinking a toast to anyone was similar to our own. The word *δειδεκτο* means properly, 'he pointed out' (cf. l. 196 and note), as the one whose health should be drunk. The later Greek fashion was to take a sip from the cup and then hand it to the person whose health was drunk to be finished by him (*προπίνειν*).

229. **εἰσορόωντες.** Homeric verbs in *-aw* are liable to assimilation of concurrent vowels; thus we find *ὀρώω* for *ὀράω*, *ὀράας* for *ὀράεις*. The vowel-change is on the same system as in contracted forms, viz. that *ο* or *ω* prevails over *α*, and *α* over *ε* or *η*. In the participle *ὀρόωντες*, the shortening of *ā* into *ō* which accompanies the assimilation is compensated by the lengthening of the succeeding vowel (*-ωντες* for *-οντες*); where however (as in *ἡβᾶω*) the *ā* is assimilated without weakening of the quantity (i.e. becomes *ω*, not *ο*), the succeeding vowel retains its short quantity (*ἡβῶ-οντες*). See *H. G.* p. 37.

230—1. **νῆας** is object of *σawσέμεν* but subject of *ἀπολέσθαι*.

232. αὐλιν θεντο, “‘made their bivouac.’ Hence the later αὐλίσσθαι, a regular military term” (Leaf *ad loc.*).

235. This line (which recurs in *Il.* 12. 107 and 126, and 17. 639) is ambiguous. As στήσθαι means ‘to keep oneself back,’ ‘to refrain,’ whether from flight or from onset; so ἐμπεσέσθαι means either ‘to throw oneself into’ a place of refuge (cf. 2. 175; 6. 81; 11. 311), or ‘to throw oneself upon,’ ‘fall upon,’ an enemy’s position.

Hence the words used in one sense of the victor will give the same general sense as the same words used in the other sense of the vanquished. Thus (1) ‘The Trojans say that we Greeks shall no longer refrain (from flight) but shall throw ourselves (for refuge) into our ships,’ is in general sense the same as (2) ‘The Trojans say that they themselves will no longer refrain (from onset) but will throw themselves upon our black ships.’ In the present passage it appears necessary that the subject of στήσθαι should be that of the main verb (φαίν), no other being either expressed or easily supplied from the preceding lines, and the translation must be as (2) above. In *Il.* 12. 126 it is equally necessary to translate in the other way, as (1) above, a subject Ἀχαιοὺς being expressed.

236. ἐνδεία. Translate literally ‘on the right.’ Omens on the right were *ipso facto* favourable. The only exception to this rule was made by the crow, which owing to some inherent perversity of nature reversed all the canons of augury.

241. στεύται, properly ‘he is setting himself’; hence ‘he vows,’ ‘he threatens.’

ἄκρα κόρυμβα, the ornamental projection of the stern-post of an Homeric ship, called ἄφλαστον in *Il.* 15. 717, which would naturally be selected as the trophy from a captured ship.

242. μαλεροῦ πυρός. For the genitive see on l. 214 above.

245. ἐκτελέσωσι...εἴη. The optative is generally explained as expressing a remoter contingency than the subjunctive. Such explanation appears illogical here, for φθίσθαι etc. is in no way a *consequence* of the fulfilment of Hector’s threat, but is in itself the fulfilment—remoter neither in time nor in likelihood. Such straw-splitting of the moods in Homer cannot but appear unprofitable when it is remembered that Thucydides, writing in an age when idiom was far more precise than in the Homeric age, yet uses the subjunctive and the optative so combined in a single clause, that, if any difference in point of remoteness is to be found between the two contingencies, the nearer contingency is expressed by the optative, the remoter by the subjunctive. *Thuc.* vi.

96. 3 ἐξακοσίους λογάδας τῶν ὀπλιτῶν ἐξέκριναν...ὅπως τῶν τε Ἐπι-
πολῶν εἴησαν φύλακες, καὶ ἦν ἐς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παρα-
γίγνονται.

251. φράζεν. See above on l. 54.

255—6. μεγαλήτορα. See above on l. 109. ἴσχειν, 'restrain,'
imperative usage of the infinitive.

260. παύεο. MSS. here indicate the old uncontracted form in -εο.
(See above on l. 54.) Many of the contractions which appear in the
ordinary text are probably of post-Homeric growth, mere accidents
of tradition. For genitives in -οο contracted to -ου and collateral errors,
see above on l. 64. So again the MSS. frequently give ἡῶ (accus. of ἡώς)
where ἦδα should be restored.

262. εἰ δὲ...ἄκουσον. See above on ll. 46—7.

264—299. A repetition of ll. 122—157, with only such small
alterations as a change from the third to the second person necessitates
or facilitates.

300. κηρόθι μάλλον. The phrase recurs frequently in Homer with
verbs expressing hate, love and anger. μάλλον = 'more and more.' It
should not be translated as = μάλλον ἢ ὥστε μεταλλῆσαι, for the reason
that it is part of a set and recurrent phrase in which the comparative
sense is elsewhere weak.

301. δέ, in *arodoti*, cf. l. 167.

Παναχαιοῦς. See below on io. 1.

303. μάλα μέγα. A short vowel with the ictus on it is frequently
lengthened in Homer before a liquid (λ, μ, ν, ρ). Cf. l. 192 ὀπότε
λήξειεν, l. 255 σὺ δὲ μεγαλήτορα θυμόν, etc. See *Introd.* p. xxviii.

309. ἀπηλεγέως ἀποειπεῖν. The force of ἀπό in these two com-
pounds is different. In the former it negatives the meaning of ἀλέγω
(‘care for’), = ‘without regard of consequences,’ or ‘without respect of
persons’ (Leaf). In the latter ἀπό is intensive, and ἀποειπεῖν = ‘to
speak out.’ This is better than to adopt the other possible meaning of
ἀποειπεῖν, ‘refuse,’ ‘reject’ and to make τὸν μῦθον refer back to the
proposals made by Odysseus. Such a translation would make τὸν
nothing more than the article, whereas, if ἀποειπεῖν mean ‘to speak
out,’ τὸν possesses its due Homeric emphasis and is, in effect, the
antecedent of ἡ περ δὴ φρονέω. The whole phrase then = ‘to speak out
boldly such (τὸν) an answer as (ἦ) my heart bids me.’

315—16. ἐμέ is object of πεισέμεν, Ἀγαμέμνονα and Δαναοῦς are
subjects.

316. οὐκ ἄρα...ἦεν. The imperfect with ἄρα expresses the recogni-

tion of a fact previously misunderstood or misjudged. The colloquial equivalent in English is, 'There is not after all....'

320. This line has been generally suspected as an interpolation. It has no real connexion with those which precede. Achilles is not complaining of the law that warrior and coward are equally liable to death (a law not of Agamemnon's making), but of the fact that no distinction was made by Agamemnon between warrior and coward during lifetime.

321. *περίκειται*, *περί* compounded here bears the same sense as above uncompounded in ll. 53 and 100, 'more than others.'

323—4. *προφέρησι*, *λάβησι*. "The Subjunctive of the Thematic Aor. and Pres. frequently retains the original Person-Endings -μι and -σι: e.g. *ἐθέλωμι*, *ἐθέλησι*: *εἴπωμι*, *εἴπησι*" (*H. G.* p. 51).

327. *δάρων*. Feminine, as shown by *σφετεράων*, and therefore from *δαρ* (a wife), not *δαρος*. The plural is used in invidious exaggeration, the reference being to Helen only.

329. *πέδῳς* means 'on land' or 'on foot' according as it is required as an antithesis to *σὺν νηυσί* etc. (as here) or to *ἰππεύς* etc. (as *Il.* 2. 810).

331. *ἐξελόμεν*. The word is generally used of choosing a prize for oneself out of the spoils, as above in l. 130. Here it must mean simply 'I carried off,' 'I took away.' Cf. l. 377 *ἐξελετο*.

331—3. *δόσκον...δασάσκετο...ἔχισκεν*. The suffix -σκε or -σκο is used by Homer to form past tenses with iterative meaning. It may be joined with the stem of either present (as *ἔχε-σκε*) or aorist (as *δό-σκον*, *δασά-σκετο*), and without distinction of meaning. The iterative force of the suffix prevails over the force of the tense-stem to which it is added, so that e.g. *δόσκον* though formed from an aorist stem differs not at all in force from *δίδου* (l. 334), an imperfect used in its iterative sense.

342. *ἦν αὐτοῦ*. The reading of the MSS. and most editions is *τὴν αὐτοῦ*. Monro (*H. G.* p. 171) rejects the use of the article in this passage, and prefers the reading here adopted. For the combination of *αὐτοῦ* with the possessive pronoun cf. *Il.* 10. 204 *ἐφ' αὐτοῦ θυμῷ*.

349. The description of the making of the fortifications, including the words *ἐπ' αὐτῷ* (Aristarchus' reading in the present passage was *ἐκτοθι τάφρον*) occurs in *Il.* 7. 434 ff.

353. *ἀπὸ τείχεος*, 'away from the wall.'

354. *φηγόν*, a species of oak-tree bearing an edible acorn, not to be confused with the Latin *fagus*, a beech-tree. The particular tree here mentioned was a prominent feature of the landscape and stood just

outside the walls of Troy near to the Scaean gates, along with which it is mentioned several times. Cf. *Il.* 6. 237.

355. *ολον*. 'In single combat.' A compressed expression which appears to stand for *ολος ολον*.

357—359. *ρέξας...νηήσας...ἐπὶν ἄλαδι προερεύσσω, ὄψεται...* The two participles agree with the subject of *προερεύσσω*, and are consequently to be regarded as contained within the relative clause and expressing actions anterior to that denoted by *προερεύσσω*. The subject of this clause is not continued as the subject of the main verb (*ὄψεται*). If we were to regard the participles as necessarily outside the relative clause in construction, we should be forced to consider *ρέξας* and *νηήσας* as instances of the *nominativus pendens*, and the whole sentence, as Leaf says, "a complete anacoluthon." There is, however, no necessity to pronounce the construction faulty.

360. *Ἑλλήσποντον*. The Hellespont in ordinary Greek usage denoted the straits at the entrance from the Aegean Sea to the Propontis (Sea of Marmora),—the straits now known as the Dardanelles. In sailing from Troy to any part of Greece there could be no question of passing through the straits, for the point of departure is outside them. The name Hellespont must therefore be here understood to include that part of the Aegean Sea from which the Dardanelles are entered.

363. The distance of the voyage would be two hundred English miles, or somewhat less.

364. *ἐνθάδε*, 'hither,' with *ἔρρω*. The word *ἔρρω* has a further meaning than that of merely 'coming' or 'going': it implies some hurt or loss involved in so doing. Translate, 'when to mine undoing I came hither.' Hence *ἔρρειν* is frequent in maledictions, cf. l. 377.

369. *ἀγορεύμεν*. Infinitive in imperative sense.

372. *ἐπικειμένος*. Perfect participle in middle sense from *ἐπικέννυμι*.

374. An instance of *zeugma*: *συμφράσσομαι* is suitable in sense to the first accusative (*βουλὰς*) only, and *ἔργον*, though grammatically governed by it, requires in thought some verb expressing concert in action, e.g. *συνεργάσσομαι, συνέρξω, συμπρήξω*.

375. *ἤλιπεν*, as well as *ἐξαπάτησε*, is transitive.

377. *ἐξελετο*. See above on l. 331.

378. *ἐν καρὸς αἰσῇ*. The word *καρὸς* has been variously explained. Some of the ancients made it genitive of *Κάρ* (a Carian), but the quantity of the *ā* is fatal to this view, and the proverbial contempt for Carians was the outcome of a later age. Others held the word to be the Doric genitive of *κῆρ* (death), and made the whole phrase mean 'I esteem him

(i.e. I hate him) as death,²—a meaning supported by such phrases as *ἴσων ἀπήχθεο κηρὶ μελαίνῃ* (*Il.* 3. 454). To this view the quantity of the *ā* is equally fatal, and only some change of the text, such as *τίω δέ ἐ καρὸς ἐν αἰσῇ*, could remedy the defect. More probably *κάρως* is connected with *κέρω* and means a 'clipping' of hair: it will thus be related to the phrase *ἐν ἀκαρεῖ (χρόνου)* and such like. (See L. and S. *sub voc.* ἀκαρής.)

381. Orchomenus, the city of the Minyae, in Boeotia, was in early ages among the most famous cities of Greece. It shares with Mycenae the Homeric epithet 'rich in gold.' The remains of its fortifications and the large 'beehive' tomb, misnamed the 'Treasury of Minyas,' attest to the present day its ancient grandeur.

The mention of Thebes, the only reference to Egypt in the *Iliad*, has been used as an argument as to the date of this book. "The passage seems to allude to the height of Theban glory under the two first kings of the 22nd dynasty, about 930—900 B.C. If so, we have a *terminus a quo* for this book" (Leaf). Such an inference is obviously hazardous. Thebes, if not at the height of her glory, may well have been famous enough to obtain mention before 930 B.C.; for Greek intercourse with Egypt is proved for two or three centuries before that time. (See Ridgeway, *Early Age of Greece*, vol. I. pp. 76—7.)

382. *Διγυπτίας*. The two syllables *-l-as* coalesce by *synizesis* into one for metrical purposes.

383. *ἀν' ἐκάστας*, sc. *πόλεις*, supplied in thought from the adjective *ἐκατόμυλοι*. For the plural *πόλεις* referring to each single gateway see below on *σανίδας*, l. 583.

386. *πέισι*. For elision of final *ε* see above on l. 62.

387. *ἀποδόμεναι λῶβην*. The phrase means that Achilles will require the humiliation of Agamemnon in satisfaction of his own humiliation; no gifts shall buy off his vengeance in kind.

390. *γλανκῶνιδι*. This constant epithet of Athena is a word of doubtful interpretation. It is not improbable that originally, when the human conception and portraiture of divine beings was yet rude, the goddess, who afterwards as Athena became the supreme type of wisdom, was represented with the head of an owl. In that case *γλανκῶνις* meant first of all 'owl-faced.' But subsequently in the age better known to us the Greek divinities had assumed, almost without exception, anthropomorphic natures. Athena had a human head, and the owl, not to be altogether expelled, was made her associate and her symbol. The epithet *γλανκῶνις*, therefore, which was hereditarily hers, now lost all meaning; for why call a goddess of human visage

'owl-faced'? A new sense gradually became assigned to it, and possibly to Homer himself, certainly to later ages, it bore the meaning 'grey-eyed.'

393. **σώσι.** The proper forms of the verb (or verbs) meaning 'to keep safe' have been much disputed. In l. 424 there is a choice between *σώψ* and *σῶη*, and again in l. 681 between *σώψς*, *σοῦς*, *σαῦς*, and *σῶης*. No certainty in the matter can be found. When due allowance is made for assimilation of vowels and interchange of quantity (see above on l. 229), it becomes impossible wholly to reject the claims of any extant form. Even *σώψ* and *σώψς* deserve respect, as possible optative forms by interchange of quantity from *σῶσι* (*σαῶσι*) and *σῶσις* (*σαῶσις*) (see *H.G.* p. 52). The readings given are those in which most MSS. concur.

394. **γαμέσεται,** 'will find me a wife.' The middle voice of *γαμέω* is ordinarily used of the woman marrying, = Latin *nubere*. The meaning which it is necessary to give to the word in this passage is unique, but the reading of Aristarchus *γυναϊκά γε μάσεται* ('will seek out') is no better, involving as it does an equally unparalleled use of *μάομαι*.

395. **Ἑλλάδα.** *Hellas* meant to Homer a district of Thessaly: the name was not yet extended to Greece as a whole.

404—5. The temple of Apollo at Delphi enjoyed a great reputation for wealth, the result of offerings brought by enquirers of the oracle. The sacred enclosure surrounding the temple was, at any rate in later times, the site of the Treasuries of several of the Greek states.

406—7. **ληιστοί...κτητοί.** See above on l. 126.

408. **ἔλθειν.** A loose use of the epexegetic infinitive expressing consequence.

409. **ἀμείψεται.** Aorist subjunctive. See above on l. 46.

413. **ᾤλετο,** 'is gone.' The use of the aorist denotes the finality of the issue when once Achilles' choice is made, cf. Eur. *Alc.* 386, *ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γόναι.*

418. **δήτε.** This form is held by Monro (*H. G.* p. 50) to be an aorist subjunctive (of non-thematic formation), uniformly used as a simple future. See *Intro.* p. xxv.

419. **ἔθεν.** The ending *-θεν* properly expresses the point *from which motion* takes place; e.g. *πῶθεν, οὐρανόθεν*. But the Pronominal forms *ἐμέθεν, σέθεν, ἑθεν* transgress the limitations observed in other words ending in *-θεν*, and are used as alternatives for the true forms, for which see above on l. 60. Cf. *H. G.* pp. 67 and 1

424. σόη. See above on l. 393.

431. ἀπέειπεν. Translate 'he spake out,' as in l. 309, on which see note.

433. ἀναπρήσας. The original sense of πρήθω is 'to blow up,' cf. *Od.* 2. 427, ἐπρησεν δ' ἄνεμος μέσον ιστίον. Applied to fire, the word was naturally used of fanning embers into flame, and hence came the old interpretation of the phrase before us, 'letting *his* tears well up.' There is however no need to give to ἀναπρήθω here the special sense which it acquires in relation to fire. We may refer the word in this phrase to its original meaning, and translate simply 'with tears welling up.'

438. σοὶ δέ μ' ἔπεμπε. 'Made me thine escort.'

440. ὁμοίου πολέμοιο. The reading of the mss. and most editions is ὁμοῖον πολέμοιο, in which the short ι in ὁμοι-ῖ-ον has to do duty for a long syllable. This metrical defect is remedied by writing, instead of -ον, the old genitive form in -οο (see above on l. 64), and, instead of πολέμοιο, the Aeolic or Achæan form of that word πολέμοιο. See Monro, *H. G.* p. 60.

448. Amyntor, son of Ormenos, is mentioned again in *Il.* 10. 266, and his seat is there Eleon. The only town named Eleon known to us was in Boeotia. There is therefore an apparent discrepancy between the two passages, which can best be reconciled by supposing another Eleon situate in that district of Thessaly which Homer calls Hellas.

449. περιχώσατο, 'was exceeding wroth'; παλλακίδος is genitive of cause, independent of the περι- (=exceedingly) in the compound verb.

450. φιλέσκεν..., ἀτιμάζεσκε..., λισσέσκητο. For these frequentative forms see above on l. 331.

453. ὄισθής. This passive form of the aorist of ὀλομαι is rare; more common is the middle form ὠσάμην etc.

455. μὴ ποτε γούνασιν οἶσιν. 'That I might never set upon my knees a dear son sprung of my own body.' It is necessary to the sense of the passage to understand ἐμέ as subject of ἐφέσσεσθαι. If Amyntor meant merely to refuse to recognize his son's prospective family, that refusal might perhaps be called a curse upon his son, but would certainly not require any invocation of the Erinyes. Moreover the phrase γούνασιν οἶσιν ἐφέσσεσθαι was so intimately associated with the action of a father acknowledging a new-born child as his own (cf. Lat. *suscipio*), as to counteract the grammatical ambiguity by which either the grandfather or the father might be the subject of ἐφέσσεσθαι. Phoenix

certainly understood his father's words, as is shown by ll. 492—5, not as a mere refusal to recognize his possible grandchildren, but as an imprecation of childlessness.

For *οἷσιν* as possessive pronoun referring to the first person cf. *Od.* 9. 28, 13. 320, and see note below on *Il.* 10. 398.

458—461. These four lines occur in no MS. now extant, but are preserved by Plutarch (*de Aud. Poet.* 8), who tells us that Aristarchus cut them out, shocked at Phoenix confessing even to an intention of parricide. It is however characteristic of the Homeric warrior to speak both good and evil of himself without either false or genuine shame; and further a reminder to Achilles of the terrible results to which anger may lead is not inapposite.

465. *αὐτοῦ*, the adverb, to be taken with *κατερήτυον*, = 'sought to keep me there.'

468. *εὐόμενοι τανύοντο*, 'were stretched and singed.' *εὐόμενοι* being present participle denotes an action contemporaneous with that of the main verb *τανύοντο*.

472—3. The *αὐλή* of an Homeric house was the unroofed forecourt. Along the front side ran a portico (here called *αἶθουσα αὐλῆς*). On entering therefore at the front door, a man found himself at once beneath this portico. From thence, to gain access to the house proper, he would walk straight from under the front portico across the open fore-court to a second portico opposite and parallel to the first; behind this portico lay the vestibule (*πρόδομος*), which was itself the antechamber of the *μέγαρον* or Large Hall for the men. Sleeping apartments (*θάλαμοι*) probably opened off either end of the inner or second portico, and likewise to left and right (or at any rate to either left or right) of the antechamber.

476. The fixity of Homeric epithets is well seen on comparing lines 472 and 476. In the former the court-yard is called *εὐερκής*; in the latter Phoenix leaps easily over the selfsame *ἐρκλον αὐλῆς* which has just been commended.

482. *τηλύγετον*. See above on l. 143.

483. *ὠπασε λαόν*. The position of Phoenix in relation to Peleus is suggestive of an almost feudal condition of society. He holds sovereignty under Peleus and by his gift, and owes him a certain allegiance and service of the same nature as Peleus himself owes to Agamemnon. Cf. ll. 438—9, and see above on l. 69.

486—8. *ἄμ' ἄλλω...πρίν γ' ὅτε δή*. There is some inaccuracy of expression in this sentence. Since *ἄμ' ἄλλω* belongs by po

the clauses οὐτ'...λέγειναι and οὐτε...πάσασθαι, it is natural to expect merely ἡ ἐμοί ('with no other than me') to complete the sentence. The words αὐμ' ἄλλω are however treated as though they belonged to the first οὐτε clause only, and πρὶν γ' ὅτε δὴ introduces a qualification of the second οὐτε clause. The thought, thus faultily expressed, is in reality 'Thou wouldst not go to the banquet with other than me, nor wouldst thou taste food, save when (lit. until) I cut thee the first morsel etc.'

491. οἴνου. Partitive genitive.

493. τά, antecedent of the clause introduced by ὅ' (= ὅτι).

ἐξετέλειον. The imperfect expresses intention, cf. l. 495, ποιεύμην.

495. ποιεύμην. 'I hoped (or tried) to make thee a son to me.'

In Later Greek ποιῆσθαι is sometimes used absolutely, meaning 'to adopt.'

496. θυμὸν μέγαν, 'proud spirit,' = μεγαλήτορα θυμὸν above l. 255 (q. v.).

499. καὶ μέν. 'And yet,' = καὶ μὴν or καίτοι of Attic.

503. "The epithets are transferred from the attitude of the penitent to his prayers. χῶλαί, because of his reluctance to go to ask pardon: ῥυσαί, from his face wrinkled with the mental struggle: παραβλῶπες ὀφθαλμῶ, because he dares not look in the face him whom he has wronged." (Leaf.)

504. ἀλέγουσι may be construed either with the gen. ἀτῆς ('pay heed to Sin, following after her'), or, better, with the participle κιοῦσαι ('make it their business to go')—the latter being a construction familiar with such verbs as διατελῶ, φθάνω (cf. ll. 506—7), and λανθάνω.

508—12. The allegory is concerned not with prayers to the gods for pardon of sin, but with those of one man to another for forgiveness for some injury committed (as by Agamemnon against Achilles). The lines may be paraphrased thus: 'Whoso respects the prayers for forgiveness addressed to him, he is blessed for it and his prayers are heard when he too in turn craves forgiveness: but whoso rejects such prayers and refuses forgiveness, upon him is Até (infatuation to sin) sent, he is misled (βλαφθεῖς) by her, commits some injury against a neighbour, and pays for (ἀποτίσῃ) his previous refusal to forgive, by failing now to obtain the forgiveness which he seeks.'

518. ἔμπης. This adverb, like ὅμως in Attic, is by a curious idiom of Greek frequently displaced from the clause to which it in sense belongs, and joined closely with the concessive clause, thereby increasing the emphasis of the opposition between the two clauses. Translate,

'Be their need never so great.' The same idiom is to be observed with *εὐθὺς*, and *ἅμα*.

522. *ἐλέγξῃς*. This is a purely Homeric use of *ἐλέγχειν*, = 'treat with contempt,' 'dishonour.'

523. *κεχολῶσθαι*. With full perfect force, = 'to have been wroth.'

524. *κλέα*. For form of word see above on l. 189.

525. *ὅτε κεν...ἔκοι*. This clause happens to be a solitary instance in Homer of *ὅτε κεν* with the optative. Similar combinations, however, such as *εἰ κεν* and optative, are not rare, cf. above l. 141, *εἰ δέ κεν Ἄργος ἰκοίμεθ'* Ἀχαιῶν... The usage is therefore justified by analogy.

529—599. These lines are devoted to the story of Meleager which is told in a very confused way. A simple outline of the legend is as follows: Oeneus, king of the Aetolians, whose chief city was Calydon, had taken to wife Althaea daughter of Thestios king of the Curetes, and they had a son Meleager. Now it so happened that Oeneus offended Artemis by not doing sacrifice to her, and in revenge she sent a monstrous wild boar of peculiar ferocity to ravage his lands. A hunt was thereupon organised by Meleager, in which his mother's brothers (the sons of Thestios) took part. The boar was eventually slain by Meleager; but the division of the spoils gave rise to a quarrel between him and his uncles. Meleager chivalrously assigned the hide of the monster to Atalanta, the only lady who had taken part in the hunt: but the sons of Thestios took the trophy from her, and Meleager in his anger slew them. The quarrel of the hunting-field then assumed international proportions, and the Curetes, to avenge the death of the sons of their king Thestios, beleaguered Calydon, the city where reigned Oeneus father of Meleager. At the same time domestic troubles beset the house of Oeneus; for his wife Althaea laid a curse upon Meleager, her son, for having slain her brothers; whereupon Meleager, indignant, refused to take any more part in defending the city. Thenceforth the fortunes of war were against the Aetolians. Meleager was besought by his father, his mother and sisters, and all his friends, and was tempted with offers of land by the counsellors of the town, to lay aside his wrath and fight: but to no purpose. It was not until his wife represented to him the horrors of her fate if the city were taken that he relented and fought and saved the city. But the offer of land had already been withdrawn.

Homer does not mention Atalanta nor any cause for the slaying of the sons of Thestios: this defect is supplemented in the above outline

from the ordinary legend of later times. The somewhat involved narration of these events by Phoenix falls into the following divisions:

ll. 529—532. Aetolians and Curetes discovered fighting.

533—549. A summary of the untoward events which had led up to the fighting, but containing no specific statement of the *casus belli*.

550—556. Aetolians successful so long as Meleager was fighting; soon however he became angry, and stayed at home. Reason for his action not yet assigned.

557—564. Digression relating to the family history of Meleager's wife.

565—572. Explanation of Meleager's reasons for staying at home.

573—599. Aetolians hard pressed. Attempts made to reconcile Meleager. His final relenting.

A discrepancy may have been observed in the outline of the legend given above. If the death of Thestios' sons at the hand of Meleager was the cause of the war, and the Aetolians at first, while Meleager was fighting (ll. 550—2), achieved such success as to confine the Curetes within the walls of Thestios' city, how can we account for the time necessary to these events elapsing before Althaea pronounces her curse? In the natural course of events, a curse would be spoken in less time than war even declared—and yet here the war has been actually going on some time. It may be conjectured that the Homeric version of the legend, if it had been narrated in greater completeness, would have represented war breaking out as a result of a quarrel over the spoils of the hunt (a quarrel in which no Atalanta appeared), and would have made a son or sons of Thestios fall by the hand of Meleager in the first stage of the war. Thereupon Althaea's curse, Meleager's anger and retirement, and the second stage of the war.

531. ἀμυνόμενοι Καλυδῶνος. The person or place from which danger is ward off may be put either in the dative (as above in l. 495), or in the genitive (as *Il.* 15. 731, Τρῶας ἀμυνε νεῶν) after the active ἀμύνω. The middle ἀμύνομαι expresses, in virtue of Voice, *self-defence*, and therefore in the majority of cases requires no further designation of the object defended. But in a few cases, a genitive is found added, indicating the particular point of the defender's own person or property from which danger is to be ward off. Thus *Il.* 12. 155—6, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων νηῶν τ' ὠκυπόρων = 'repelling (the danger) from themselves and from *their* tents and from *their* swift voyaging ships.'

Similarly translate here, 'Repelling the foe from *their* fair city, Calydon,' or 'in defence of *their* fair Calydon.'

534. **θαλύσια**, firstfruits of the harvest.

γυνός is probably from the root **γυν-** (fertility) and thus denotes, in connection with **ἀλωή**, a sown plot of ground, i.e. corn-fields etc.

535. **ῥέξε**. **ῥέξειν**, lit. 'to do,' is used technically of doing sacrifice; cf. Lat. *operari, facere*.

537. **οὐκ ἐνόησεν**. 'He disregarded,' cf. **οὐκ ἔφη**=he denied.

ᾄασατο. The scansion of the first two syllables of this word in Homer is purely a matter of metrical convenience. Thus **ᾄασατο** (here), **ᾄᾷσάμην** (above, l. 116).

538. **δῖον γένος**. It has been disputed whether this expression applies to the goddess or to the wild boar. It is best referred to the latter, as being a monstrous and supernatural specimen of its kind. A similar expression is used of the supernatural horse Arion (*Il.* 23. 346-7)—'Ἀρέιονα δῖον, Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεῶν γένος ἦεν— and of the Chimaera (*Il.* 6. 180)—ἡ δ' ἄρ' ἔην θεῶν γένος.

539. **χλούνην**. The derivation and the meaning of this word are alike indeterminate. According to Apollonius, it is contracted from **χλο-εῖνης**= 'having its lair in the grass,' not a formidable trait in an animal's character. Aristotle (*Hist. Anim.* 6. 28) appears to interpret it as=**τομῆς** (gelded) and, as a result, 'fierce.' Scarlatos Byzantios (Mod. Gk Lexicon) identifies it with Mod. Gk **χλωμός**= 'yellow,' 'tawny.'

540. **ἔθων**, participle of **ἔθω** (I am wont), to be taken closely with **ἔρδεσκεν**.

547. **ἡ δ'**. Artemis.

556. **κεῖτο**, 'stayed at home.'

557. The family history of Meleager's wife, Cleopatra, which here interrupts the narrative is as follows: Marpessa, the daughter of Euenos, was carried off from her father's house by Idas; Apollo however attempted to carry her off in turn from Idas; and in defence of his bride (**καλλισφύρου εἵνεκα νόμφης**) Idas drew his bow against Apollo. But Zeus intervened and stopped the fight, by allowing Marpessa to choose between her rival suitors. She chose Idas, and in commemoration of the halcyon-like cries of Marpessa when Apollo tried to carry her off, she and Idas gave to their daughter Cleopatra the further name Alcyone.

560. **νόμφης**, sc. Marpessa.

561. **τήν** sc. Cleopatra.

565. **τῇ ὃ γε**, sc. Κλεοπάτρη Μελέαγρος (repeating l. 556).

πέσσαν. Translate, 'nursing.'

567. ἡρᾶτο. Translate, 'prayed,' not 'cursed.' The substance of the prayer is παιδὶ δόμεν θάνατον (l. 571).

κασιγνήτοιο is sometimes taken as an adjective agreeing with φόβοιο (cf. Soph. *Ant.* 899, κασιγνήτων κᾶρα). This interpretation reconciles the phrase with the later legend, according to which Althaea had more than one brother slain by Meleager. But the Homeric story may have differed in this as in other points.

568—9. Hades and Persephone were powers beneath the earth (ὕποχθόνιοι): the action of beating (*lit.* threshing) the earth was therefore a logical way of calling their attention.

573. τῶν, sc. the Aetolians.

574. τόν, sc. Meleager.

578. τέμενος. Land in general was public property, and was distributed for cultivation into small holdings of which the cultivator had temporary occupation, but not permanent ownership. A separate portion (τέμενος, from root of τέμνω, I cut, cf. ταμέσθαι l. 580) was owned by the king alone, and was therefore offered to Meleager as a special and almost royal distinction. For system of land tenure see below on 10. 351.

583. σανίδας. The plural is regularly used by Homer because folding-doors were in general use. Meleager is represented as having shut himself up in his bedroom. κολλητός is a general epithet of any article which required accurate fitting in the manufacture, a door, a chariot etc. It should not be translated 'fixed,' as with bars or bolts.

588. ἐβάλλετο, began to be struck by the enemy's missiles.

593. ἀμαθίνει, verb formed from ἀμαθος (= ψάματος), 'sand,' 'dust,' 'reduce to ashes.'

598. εἴξας ὧ θυμῷ, 'having yielded to his own impulse,'—the good impulse which his wife's words stirred up in him. There would be little difficulty in the words, were it not for the reminiscence which they evoke of l. 109 above, σὺ δὲ σὺ μεγαλήτορι θυμῷ εἴξας ἀνδρὰ φέριστον... ἡτίμησας. But even there θυμός does not of itself denote any bad feeling, but derives it entirely from the adjective μεγαλήτορι, 'proud,' 'overbearing.'

599. αὐτως, adverb from the pronoun αὐτός, with accent thrown back as commonly in the Aeolian (Achaean) dialect. Translate simply 'even so'; there is no necessity in any case to suppose, with the Grammarians, a meaning 'in vain,' 'to no purpose.'

605. τιμῆς, a contracted form of the adjective τιμήεις, cf. *Od.* 18. 475, χρυσὸν τιμήντα (= τιμήεντα). This is better than to read τιμῆς

(gen. of τιμή) as dependent on δμῶς, for the idiom of Greek would then demand ξέεις as the verb rather than ἔσσαι.

607. ἄττα, a child's word for 'father,' used as a title of respect or endearment to old men.

609. ἧ μ' ἔξει, the antecedent is ταύτης τιμῆς. Translate, 'I need not such honour (for honour, methinks, I have already won by the ordinance of Zeus), as shall keep me here beside the ships' all my life long.

614. ἀπέχθαι. ἀπεχθάνομαι here, as in most passages, means not merely to be hated, but to cause oneself to be hated, make oneself objectionable, incur hatred by some act: in other words it is a true middle, not a passive verb.

616. μέλλω, the only extant form from the present tense of μέλλομαι. But forms ἔμμορε (aorist) and εἵμαρται etc. (perf. pass.) are referable to the same verb.

619. νεώμεθα... μένωμεν. The subjunctives are deliberative, the same as would be used in the corresponding direct question.

620. ἐπί, not governing ὀφρέσι, but with νεύσε (tnesis).

622. μεδούατο, sc. the two envoys, Odysseus and Ajax. For the termination -ατο (=ντο) see note on 10. 189.

625. τελευτή, the accomplishment or issue of our charge. The usage of the word approaches that of the English 'end' as equivalent to 'purpose.'

628. ποτιδέγμενοι. A remarkable form, occurring too often to be emended, against the authority of the MSS., to ποτιδέχμενος (syncop. pres.). It must therefore be regarded as a perfect form, lacking reduplication, irregularly accented, and used with present signification.

630. μετατρέπεται. This verb, like the more frequent ἐντρέπομαι and ἐπιστρέφομαι, is construed with a genitive denoting the cause for which one turns oneself. Hence the general sense 'to regard,' 'to pay heed to,' etc.

632. In the Homeric stage of society, the idea of accepting other satisfaction for homicide than the blood of the slayer had already begun to take root. The conception of any felony as a crime against society as a whole and calling for punishment at the hands of the community, was as yet unknown. It rested therefore with the injured family in each case to determine what satisfaction for homicide should be accepted. The inconvenience of exacting a life as retribution for a life, leading naturally to a blood-feud between two families, had already in the Homeric age suggested the idea of accepting an indemnity for the

injury done to the family of the slain man. Even this primitive plan has not yet been accepted throughout modern Greece: in the peninsula of Maina few men would be so pusillanimous as to accept an indemnity (much less to have recourse to the law of the land), in satisfaction for the violent death of a member of the family, and the blood-feud continues from generation to generation.

634. ὁ μὲν, sc. the homicide.

635. τοῦ δέ, sc. the father or the brother of the murdered man.

636. δεξαμένης has better MS. authority than δεξαμένου. An exact parallel for this ungrammatical variation of case may be found below, 10. 187.

640. αἰδεσθαι δὲ μέλαθρον, i.e. do not refuse our request in your own house. Ajax appeals to Achilles' sense of hospitality, always the strongest moral constraint in Greece.

647. ἀσύφηλον. The exact meaning of this word cannot be determined; but 'dishonouring' (which is taken to be the meaning in Quint. Smyrn. 9. 521) will suit both the Homeric passages (here and in *Il.* 24. 767). ἀσύφηλον cannot be in agreement with με as part of the predicate ('made me dishonoured'); ἔρεξε is not so used, but rather some such word as ἔθηκε. The phrase is undoubtedly of the same construction as the common phrase κακὸν βέζειν τινά, 'to do a man a mischief'; ἀσύφηλον ἔρεξέ με therefore means 'he did me dishonour.'

648. ἀτίμητον μετανάστην. This phrase is quoted by Aristotle (*Pol.* III. 5. 9) in a passage where he is using τιμαί in the technical sense of 'civic privileges.' "But in Homer the meaning of ἀτίμητον is probably 'without any τιμή or blood-price attached to his life,' i.e. one who may be killed with impunity, rather than one without τιμαί in the sense of civic privileges." (Jackson, quoted by Susemihl and Hicks, *ad loc. cit.*)

661. ἄωτον. The derivation of this word is uncertain, but it has been supposed to be from the root of ἀημι (to blow), = 'that which is blown about,' i.e. 'flock,' 'down' or 'knap.' Since the chief excellence in cloth and woollen goods is soft smooth surface, the word is thought to have been transferred thence by metaphor to anything choice and excellent of its kind. It is a favourite word with Pindar.

662. κατέλεκτο. This form is generally called a syncopated second aorist, by which name it is implied that the full form should be κατελέκ-ε-το. It is however more accurate to regard it as one of a regular Homeric class of non-thematic second aorists middle. Their peculiarity is that they

are non-thematic in spite of the fact that the stem ends in a consonant, e.g. ἀλ-το (he leapt), ὤρ-το (he started up), δέκ-το (he received),—and are thus identical in formation with the second aorist middle of verbs whose aorist-stem ends in a vowel, as ἐ-φθι-το (he perished), ἐ-πτα-το (he flew).

671. δειδέχατο. See above on ll. 196 and 224. Each man rose from the place where he had been sitting and stood to welcome the envoys.

675. ἀπέειπε, 'refused.'

680. αὐτόν. Note the emphatic position at the beginning of the sentence; translate, 'by thyself' or 'for thyself,' i.e. unaided by Achilles.

681. σόης. See note above on l. 393.

683. ἀμφιελίσσας, usually taken to mean 'propelled by oars on both sides'; but the sense of 'rolling from side to side' is perhaps as probable, and certainly as picturesque.

684—687. A repetition of 417—20, *mutatis mutandis*.

688. ἐπέμην. "That the Greek infinitive was originally the dative of an abstract noun, is proved by comparison with Sanskrit." (*H. G.* p. 163.) The usage of it in the present passage is reminiscent of that origin; the line might be rendered, 'and they that went with me are here for telling this.'

690. αὐθι, 'there,' 'yonder,' i.e. in Achilles' tent.

694. This line has little relevance after the mere delivery of a message, and has been generally regarded as an interpolation from l. 314 (q. v.). By the omission of it, ll. 693, 695 and 696=ll. 29—31.

698. μὴ ὄφελος λίσσεσθαι. A wish is commonly expressed in Homer by μὴ ὄφελον and an infinitive: in such phrases μὴ logically belongs to the infinitive, but is regularly displaced for greater emphasis.

699. καὶ ἄλλως. 'He is haughty enough in any case.'

701—2. ἢ κεν ἔησιν ἢ κε μένη. The alternative clauses are not properly subordinate to ἐάσομεν, but paratactic and coordinate. Translate, 'let us leave him alone, let him go or stay as he will.'—ἐάσομεν is probably aorist subjunctive, not future indicative.

705. τεταρπόμενοι, reduplicated second aorist middle of τέρπω, with the sense of 'satisfying or filling oneself.' Hence the genitive of material (see above on ll. 137 and 214) which naturally follows verbs of filling.

708—9. ἐχέμεν...μάχεσθαι. Infinitives in imperative sense.

BOOK X.

1. **Παναχαίων.** The names commonly applied to the Greek forces in the *Iliad* are *Ἀχαιοί*, *Ἀργεῖοι* and *Δαναοί*. Of these names, the first only is properly applicable to every contingent of the army; thus Achilles from Phthia in Thessaly, and Odysseus from Ithaca are Achaeans, but are not Argives nor Danai. *Ἀργεῖοι* applies mainly to Agamemnon and his (the largest) contingent as coming from the land of Argos, but if we take 'Argos' in its largest sense as meaning the whole Peloponnese (see above on 9. 141), the term may include also Menelaus, Nestor and other chieftains. The name *Δαναοί* ought not, it would seem, to be used of any Achaeian people, much less of all: for Danaus, the eponymous progenitor, came of Pelasgian stock and dwelt in Argos before the Achaeian immigration. The use of the appellation would therefore seem to imply a complete fusion of the Achaeian and Pelasgian populations in Argos long before the time of Homer. The comparatively rare name *Παναχαίοι* merely emphasizes the appropriateness of the name *Ἀχαιοί* to all the Greek forces, in contrast with the local name *Ἀργεῖοι* and the tribal name *Δαναοί*.

7. **νιφετόν κ.τ.λ.** "It would seem that we must understand *πολόν* and *ἀθέσφατον* to apply also to *νιφετόν*, or else the picture of a snowstorm merely 'sprinkling' the fields appears a very insignificant phenomenon compared to those which precede and follow it" (Leaf). It may however be observed that snow which lies is an object of peculiar horror to the Greek of to-day. I have known the whole male population of a small town to keep their beds for a fortnight on end, resignedly awaiting a thaw. The mere 'sprinkling' of the fields, therefore, if we may judge by the feelings of the present inhabitants of the country, is no 'insignificant phenomenon.' Cf. Aesch. *Prom.* 1. 1027 *πρὸς ταῦτα, ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ, | λευκοπτέρφ δὲ νιφάδι καὶ βροντήμασι | χθονίοις κυκάτω πάντα.*

8. **πολέμοιο στόμα,** 'the jaws of war.' The epithet *πενκεδανοῖο* (piercing) was possibly suggested by the use of *στόμα*, war being compared to a ravenous monster with piercing fangs.

9. The point of comparison in the elaborate simile is indicated by *πικινά*.

10. **νειόθεν.** See above on 9. 153.

13. αὐλῶν συρίγγων. If two kinds of instruments are here indicated, there is, as most editors have observed, a somewhat harsh *asyndeton*; for the τε following συρίγγων can only serve once as connecting particle, *viz.* either between αὐλῶν and συρίγγων, or between the whole phrase αὐλῶν συρίγγων ἐνοπήν and πυρὰ πολλὰ. But do αὐλῶν and συρίγγων need a connecting particle? Yes, if the two words denote two diverse kinds of instrument: no, if the two words together denote a single kind. I suggest then that αὐλῶν συρίγγων is an example of the Homeric use of two substantives in apposition, the one generic and the other specific, to denote a single object. For instances see above on 9. 208. Here I regard αὐλός as the generic term (=a wind-instrument) and σύριγξ as a specification of the (perhaps barbaric) kind of wind-instrument to which the Trojans were addicted. On this view of the passage, there is no *asyndeton*.

16. Διί. The notion of despondent prayer suggested by the previous line is answerable for the dative following, which may be regarded as a dative of the person indirectly affected.

18. ἔπι, with the sense more familiar in μετά, 'to fetch' or 'to find,' cf. the colloquial English use of 'after.'

21—24. Descriptions of dress, armour etc. in elaborate detail are characteristic of this book, cf. 29, 75, 131 etc., and Introduction, p. xxx.

26. μή τι πάθοιεν, continuing the sentence begun by ἔχε τρόμος, the phrase οὐδὲ γὰρ...ἐφίζανε being parenthetical. 'In like manner had fear hold on Menelaus,—for neither could he sleep,—even fear lest the Argives etc.' The phrase εἰ τι πάθοιμι is frequently used euphemistically in Greek to avoid explicit mention of death or disaster; so, in English, 'if anything were to happen to me,' cf. l. 538, below.

27. πολύν. Used in Homer for the feminine as well as for the masculine acc. sing., cf. *Il.* 5. 776, ἥρα πολύν, for ἀήρ is regularly feminine in Homer.

30. στεφάνην. It is impossible to say in what, if in anything, the στεφάνη differed from other kinds of helmet (τροφάλεια, κτιδέη etc.). It used to be thought that the word meant properly the brim of a helmet, the part being used in such expressions as this for the whole; but there is as yet no archaeological warranty for that conjecture.

34. τιθήμενον, instead of τιθέμενον, is a form (according to Monro *H. G.* p. 16) "probably due to the analogy of the Non-Thematic Contracted verbs," e.g. πεινήμεναι (from πεινάω, 'to be hungry'; πενθήμεναι (from πενθέω), 'to mourn.' It must be confessed, however, that by the aid of this analogy, the difficulty is only carried back one

step; for it remains dubious how the Non-Thematic Contracted Verbs themselves gave rise to such forms.

46. ἄρα, the particle of inference. 'Verily he must have set his heart on Hector's offerings more than on ours: for never yet saw I nor heard tell of one man etc.'

50. αὐτως, 'just as he is,' 'in his own might,' 'unaided.'

54. θέων. Observe the accent, which shows the word to be the participle of θέω.

ἐπί, as above in l. 18.

56. ἱερὸν τέλος, 'the stalwart company' of sentinels. τέλος is employed now and again in all periods of Greek to denote a body of soldiers etc. ἱερός, apart from its ordinary meaning 'holy,' bears occasionally the sense of 'strong' or 'sound.' In *Il.* 17. 464 it is the epithet of δῖφρος, a chariot; and in such phrases as ἱερὸν μένος Ἀλκινόοιο, ἱερὴ ἱς Τηλεμάχοιο, the same interpretation seems preferable. In *Mod. Gk.* this sense has become paramount, e.g. (γ)ιερὸ πιάτο = a 'sound plate' (i.e. not cracked nor chipped).

62. αὐθι...μετὰ τοῖσι. 'There...among the sentinels.'

65. ἀβροτάξομεν, aor. subj. from an otherwise unknown verb ἀβροτάξω, containing the same root as ἀμαρτάνω. The β has been generated by the juxtaposition of μ and ρ (as in ἀμβροτεῖν = ἀμαρτεῖν), and subsequently the original μ has fallen out before the imported β.

68—9. Each man is to be summoned by his own name, his patronymic (πατρόθεν ἐκ γενεῆς), and some complimentary title (κνυδαίνων). An example of such address occurs below (l. 87), ὦ Νέστορ (name), Νηληιάδῃ (patronymic), μέγα κῦδος Ἀχαιῶν (complimentary title). The words πατρόθεν ἐκ γενεῆς are to be taken as a single phrase. The patronymic used was not necessarily formed from the name of the father, but sometimes from that of a remoter forefather. Thus Achilles is spoken of both as Νηληιάδης (after Peleus, his father), and as Αἰακίδης (after Aeacus, his grandfather).

71. ἐπεί, with *lei* (tnesis). 'Such grievous hardship, I trow, did Zeus even at our birth determine to send upon us.' The imperfect denotes intention.

73. ὁ, 'he himself,' i.e. Agamemnon.

75—7. For Homeric armour see Introduction, p. xxx.

79. οὐ μὲν ἐπέτρεπε. An intransitive sense of ἐπιτρέπω, 'yield to,' is nowhere else found in Homer. In view of this fact, it is perhaps worth suggesting that the true reading should be οὐ μιν ἐπέτρεπε. The reflexive use of μιν is at least supported by one other Homeric passage,

Od. 4. 244, αὐτόν μιν πληγῆσιν ἀεικέλῃσι δαμάσας (where μιν = *se*, αὐτόν = *ipse*), and is countenanced by the general usage of Herodotus.

85. ἐπ' ἐμ' ἔρχεο. The preposition ἐπὶ implies some suspicion or fear of hostile intentions. 'Come not upon me (*or* against me) in silence.'

88. εἶσεαι. 'Thou wilt know of,' 'thou wilt have heard of.' If this reading be correct, the words are spoken with half-humorous irony. There is a *var. lect.* γνώσεαι, 'thou wilt recognise.'

περὶ πάντων, 'above all men,' 'more than all men.'

93. Δαναῶν περιδείδια affords a better rhythm than Δαναῶν πέρι δείδια. For the compound περιδείδω ('fear exceedingly') see above 9. 433, and for the causal genitive Δαναῶν see above on 9. 449 (παλλακίδος περιχώσατο).

94. ἀλαλύκτημαι, "ἅπαξ λεγόμενον, from *ἀλυκτέω, standing to ἀλύνω in the same relation as ὑλακτέω to ὑλάω." (Leaf.)

96. δραίνεις, also ἅπαξ λεγ., apparently desiderative in sense (= *δρασέω*). 'If thou art for doing aught.'

98. The coupling of both κάματος and ὕπνος with the verb ἀδικότες almost constitutes a zeugma. 'Sated with toil and satisfied with sleep.'

99. ἐπὶ πάγχυ λάθωνται = πάγχυ ἐπιλάθωνται. There is no ground for supposing a phrase ἐπὶ πάγχυ in the same sense as πάγχυ alone: the passage cited by L. and S. from Hesiod (*Op.* 262), σκολιῶν δὲ δικῶν ἐπὶ πάγχυ λάθεσθε, is an exact parallel to the passage before us, and ἐπὶ belongs to λάθεσθε.

101. μή πως...μενοινήσωσι. 'It may be they will set their mind to fighting even by night.' The various uses of μή are best reduced to order and consistency on the supposition that that particle was originally not a negative proper, but an indication of doubt. Vestiges of such a meaning are found (1) in such phrases of Attic Greek as μή ἀγροικότερόν τι ἢ εἰπεῖν ('perhaps it is rather a rude thing to say'), (2) in the later use of μήποτε (from Aristotle onwards) as = 'perhaps,' (3) in the modern use of μήπως to introduce questions, e.g. μήπως τὸν εἶδας; 'do you happen to have seen him?'

In the next stage of development, we may suppose, μή and the subjunctive, instead of expressing mere doubt, came to indicate some degree of apprehension and fear. Thus μή τοῦτο γένηται no longer meant merely 'perhaps this will happen,' but implied also some fear of, or some precaution or warning against, the possible occurrence. This second stage of development differs from the first in idiomatic usage only. An offshoot of it, the use of μή and the aorist subjunctive in

prohibition, has continued through all periods of Greek up to the present day. Thus *μή ἀμάρτης*, meaning in the first stage 'perhaps you will go wrong,' gradually was used to imply so much warning against going wrong as to be tantamount to a prohibition, 'do not go wrong.'

In the course of development from the second to the third stage, the change is not this time a modification of idiom, but a growth of construction. In the early paratactic stage of language, the turn of thought expressed by *μή* and the subjunctive naturally stood in a variety of relations to the preceding sentence with which it was coordinate; consequently, as language became more syntactic, the same form of expression stood in an equal variety of relations to the clause to which it was subordinate. A few examples will suffice to illustrate this change. The paratactic expression, *δεῖδω· μή ἔλθῃ* (I am afraid; perhaps he will come), passed into the syntactic expression, *δεῖδω μή ἔλθῃ* (I am afraid that he will come). Similarly *φεύγωμεν· μή ἡμᾶς ἔλῃ* (let us flee; perhaps he will seize us) became *φεύγωμεν, μή ἡμᾶς ἔλῃ* (let us flee, that he may not seize us). And again *ὄρα· μή ἀμάρτης* (look out; perhaps you will make a mistake) became *ὄρα μή ἀμάρτης* (see that you make no mistake). In this way the numerous uses of *μή* and the subjunctive in syntax can all be traced back to the single use of *μή* and the subjunctive, in the paratactic stage of language, to express doubt. Since the Homeric poems represent a transitional period from paratactic to syntactic expression, it is often difficult in a given case to decide whether the thought expressed by *μή* and the subjunctive forms an independent sentence or a subordinate clause; and punctuation in each case depends on the decision.

108. *ποτί*, adverbial, 'in addition,' 'beside.'

111. *εἰ τίς...καλέσειεν*, *εἰ* (also *εἴθε*, *εἰ γάρ*) with the optative expresses a wish. By the agglutination of a second clause indicating (by the optative and *ἄν*) what would result from the fulfilment of that wish, were formed conditional clauses.

121. *μεθί* may be regarded either as absolute or as sharing with *οὐκ ἐθέλει* the government of *πυνέεσθαι*. For the two uses cf. *Il.* 13. 229 and 234.

127. *ἵνα γάρ*. Considerable difficulty has been made by editors over the collocation of *γάρ* with the relative *ἵνα* ('where'), their basis of argument apparently being that in English we cannot combine 'for' with 'where,' but are content to say either 'for there' or simply 'where.' English idiom, however, is a strange standard by which to judge Homeric Greek, which could combine *γάρ* with the relative just

as well as with the demonstrative; cf. *Il.* 23. 9 ὁ γὰρ γέρας ἐστὶ γερόντων, and *Il.* 9. 422 τὸ γὰρ γέρας ἐστὶ γερόντων. It would be equally rational to object to the combinations ἀλλὰ γάρ and καὶ γάρ on the ground that English idiom does not permit 'but for' or 'and for.'

133. **περονήσατο**, the *περόνη* was a brooch or clasp made on the principle of the safety-pin.

135—6. For a description of Homeric armour see *Introd.* p. xxx.

142. ὅ τι, a loose accusative of relation, amplifying, as it were, the meaning of *τίφθ'*. 'For what cause do ye thus wander..., in respect of which need has so urgently come?'

147. This line is with good reason suspected as an interpolation from 327, below. The question of fighting or of going home has already been settled in the last book. The interpolation may well be due to a desire to supply an infinitive with *ἐπέοικεν* (Leaf).

152—3. For a description of Homeric armour see *Introd.* p. xxx.

153. **σαυρωτήῃρος**, a spike at the butt-end of the spear, of the same appearance and purpose as that which is now fitted to fishing-rods.

155. **ἰπέστρωτο**. Unless we (without authority) suppose τὸ ῥινόν as a by-form of ὁ ῥινός, it seems necessary to regard ἰπέστρωτο as middle voice and governing ῥινόν. 'He had spread an oxhide beneath himself,' or 'He had had an oxhide spread beneath him.' Yet *τετάνυστο* in the next line is undoubtedly passive.

156. **κράτεσφι**. An instance of false analogy in the formation of an archaic form. No stem *κρατεσ-* is known, whereas in the apparently similar forms *στήθεσφι*, *ὄρεσφι*, *ὄχεσφι* etc., it is from stems *στήθεσ-*, *ὄρεσ-*, *ὄχεσ-*, that are formed the genitives *στήθε(σ)-ος*, *ὄρε(σ)-ος*, *ὄχε(σ)-ος*.

159. **ἄωτεις**, a rare word, probably connected with the root of *ἄημι* ('blow'), and having reference to the deep regular breathing of the sleeper.

160. **θρωσμῷ πεδίοιο**, 'an eminence of the plain,' a hill 'springing' from it.

164. **σχέτλιος**, 'hardy,' 'unflagging,' used here in admiration of physical endurance: as applied to mental qualities, it generally bears a bad sense, 'stubborn,' 'hard-hearted.'

166. **ἐπειτα**, on that account, i.e. in virtue of youth.

167. **ἀμήχανος**, in passive sense, 'intractable,' said with some humour, to which Nestor responds with *εἰ μ' ἐλαίρει* (l. 176).

173—4. The construction is loose, for ἡ δλεθρος ἢ βιῶναι does not strictly constitute a subject to *ἵσταται*, but rather an explanatory phrase in *quasi-apposition* to the whole of the previous line.

175. Φυλῆος υἱόν, sc. Meges.

183. δυσωρήσονται. This form, which all MSS. concur in giving, must be regarded as aorist subjunctive, and not as future indicative: for the former is commonly used by Homer in similes, the latter never. So regarded, it constitutes an unique example of the short vowel retained in the subjunctive of a Non-Thematic tense otherwise than under the exigencies of metre. "The long η or ω," says Monro (*H. G.* p. 49), "comes in place of ε or ο whenever it can do so without disturbing the metre." This almost certainly means that the forms in η and ω are not original, but are the result of an adaptation—a very natural adaptation, if tradition of the poems was largely oral—to the idiom of later times. By what accident the word δυσωρήσονται escaped that process of adaptation, unless it were read as future indic., it is impossible to conjecture.

188. φυλασσομένοισι. For the dative, where a genitive in agreement with τῶν would be more strictly grammatical, cf. 9. 635—6.

189. τετράφατο. Pluperfect passive of τρέπω. The formation is as follows: corresponding to the 3rd sing. τέτραπ-το would be a 3rd plur. τετραπ-ντο. For ν in this position (i.e. for γ sonant), α is substituted, and along with that substitution, aspiration of the final consonant of the stem (τετραπ- to τετραφ-) is apt to take place. Cf. δειδέχατο (9. 671) for δειδεκ-ντο. The substitution of α for γ was extended by analogy to cases in which ν was not necessarily a sonant but could be pronounced as a consonant, e.g. βεβόληατο (93) for βεβόληντο, πιθόατο (10. 57) for πίθουντο.

ὅππότε ἄλκιον. Not 'whenever they heard,' but 'in case they should hear at any moment the Trojans coming upon them' (ἐπί with ἰόντων).

195. βουλήν. "The acc. of the object to which motion is directed (*terminus ad quem*) is common with ἰκνέομαι, ἵκω, ἰκάνω (which always imply *reaching* a point)," *H. G.* p. 96. The usage is extended more rarely to other simple verbs (ἐρχομαι, ἄγω etc.), to καλεῖν (according to Leaf) only here.

197. συμμητιάσθαι. Instead of συμμητιάεσθαι, by assimilation of vowels. See above on 9. 229. Cf. also ἐδριόωντο in next line.

200. πεπετώτων. The MSS. give πιπτόντων, but the present participle affords no possible sense. The dead bodies (νέκυνες) were not now falling, but were already fallen. Some emendation is inevitable, and πεπετώτων (scanned as trisyllable, cf. *Il.* 21. 503) involves very slight literal change.

204—13. The punctuation of these lines is a matter of much

uncertainty. That adopted in the text represents the coordination of three wishes variously expressed, followed by a statement of the result of the fulfilment of those wishes. The three wishes are expressed by the sentences (1) οὐκ ἂν...ἐλθεῖν; (2) εἴ τινα...Ἀχαιοὺς; (3) ταῦτά τε πάντα...ἀσκηθῆς. Of these the first is put in the form of a question (cf. the use of πῶς ἂν and optat.) conveying a suggestion; the second by εἴ and the optative expressing a wish (cf. on l. 111 above); the third by a pure optative likewise expressing a wish. The result of the fulfilment of these wishes is then expressed by the sentence μέγα κεν...ἔσθλη. So disposed, the text presents the speech in a completely paratactic form. It is equally legitimate to present it in a syntactic form by reserving the mark of interrogation (here placed after ἐλθεῖν) until ἀσκηθῆς. The scheme of the sentence would then become οὐκ ἂν δὴ τις...πεπύθιοιτο...ἐλθεῖν, (εἰ...ἔλοι...ἦ...πύθοιτο ἄσσα τε μητιώσιν...Ἀχαιοὺς), ταῦτά τε—πύθοιτο καὶ...ἐλθοι ἀσκηθῆς; In such a scheme the whole clause bracketed becomes subordinate to ἐλθεῖν (=‘to go in the hope that he might capture...or learn’ etc.), and ταῦτά τε πύθοιτο καὶ ἐλθοι are coordinate with πεπύθιοιτο, and continue the question beginning with οὐκ ἂν δὴ τις. Several variations between these two extremes of paratactic and syntactic arrangement may be made.

210. ἐπεὶ δαμάσαντό γε. The particle γε is here added (like ἄρα more frequently) to show that the reason is not a statement of fact by the speaker, but the allegation of the Trojans in their counsels.

215. τῶν πάντων ἕκαστος δώσουσι. An awkward piece of construction. Translate, ‘one and all, they will give...’

217. παρείσται. The sentence is usually translated, ‘and always at feast and banquet he shall be present,’ i.e. part of the reward is to be a standing invitation to dinner. It appears to me better to connect the clause more closely with the last, and to allow to the δὲ (αἰεὶ δέ) its proper correspondence with μέν (τῇ μέν). Translate then, ‘To that (i.e. to a black ewe which lambs well) is no possession equal; but ever at feast and banquet there will be to hand,’ i.e. there will always be a lamb ready to slaughter and serve up. The verb παρῆναι is frequent in Homer in this sense, cf. *Od.* i. 140 χαρίζομένη παρέντων, where also the word applies to food.

It may also be noted as an objection to the usual translation that παρῆναι ἐν δαίτησι, meaning ‘to be present at feasts,’ is not the Homeric idiom; παρῆναι governs a dative (παρῆναι δαίτησι), and no ἐν is required. On the other hand, in the translation suggested as preferable will be

required; for the dative governed by *παρέσται* would, if expressed, be *οἱ* ('to him').

224. *ἐρχομένῳ*, the dual subject is split by the phrase *πρὸ δ τοῦ* (one before the other), and the main verb, *ἐνόησεν*, is thereby attracted to the singular.

224—6. The gnomic or generalising particle *τε* occurs six times in these three lines. Cf. *Il.* 4. 483, where it occurs thrice in three lines of a simile. Possibly the unwonted frequency of it in this passage is due to the desire of the speaker to avoid any confession of personal misgivings by generalising his reasons for asking for a companion.

226. *βράσσων*, comparative of *βραχύς*, only here found: cf. *ἐλάσσων* from *ἐλαχύς*, *θάσσων* from *ταχύς*. It cannot be regarded as comparative of *βραδύς* for the reason that *βραδ-ίων* would become not *βράσσων*, but *βράζων*.

231. *ὁ τλήμων*. Both here and in l. 498 the MSS. give *ὁ τλήμων*, and in both cases the article appears inconsistent with Homeric usage. It is a noteworthy coincidence that these are also the only two passages in Homer, in which *τλήμων* occurs as an epithet of Odysseus. *τλήμων* (from root of *τλάω*) means in this context 'enduring.' In later times the sense of 'miserable' predominated.

236. *φαινομένων τὸν ἄριστον*, 'the best of them as they present (or offer) themselves.' A curious expression, if correct. A conjecture *φαινόμενον τοῖς ἄριστον* has been made.

238. *καλλείπειν*. Syncopated infin. of *καταλείπω*, in imperative sense.

247. *νοστήσῃμεν*, without *κὲν* or *ἄν*, denoting less certainty. *νοστήσῃμεν* stands to *νοστήσῃμεν ἂν* as 'we *might* return' to 'we *should* return.' Cf. *Il.* 556—7.

249. *μήτε τι νείκει*, coordinate with *ἄνεε* in construction, but subordinate in sense. 'Refrain from praise of me even as from chiding.'

252—3. *παρέχωκεν κ.τ.λ.* This sentence has invariably, I believe, been translated as though *πλέων* were the comparative of *πολύς* and in agreement with *νόξ*. On this view two translations have been evolved: (1) 'More of the night than two-thirds is gone, and a third is still left,'—an obvious error in simple arithmetic of which *πολύμητις* 'Οδυσσεύς should not have been guilty; (2) 'The greater part of night, consisting of two-thirds, is gone etc.'—in which the supposed usage of the genitive is harsh and artificial. Both Scylla and Charybdis may be avoided by treating *πλέων* not as the nomin. sing. of the comparative of *πολύς* in

agreement with *νύξ*, but as genit. plur. of the adjective *πλέος* ('full') in agreement with *μοιράων*. The translation of the sentence thus becomes: 'Night hath passed through two full watches, and (only) the third is yet left.' The genitive, on this view, is one of the class so frequent in Homer with verbs of motion (cf. 10. 344, 353, etc.). Homer for the most part uses the form *πλείος* (as 9. 71, 10. 579), but *πλέος* also occurs (*Od.* 20. 355).

257. *κυνέην...ταυρείην*. *κυνέη* by derivation meant some kind of dog-skin head-gear, but must by Homer's time have lost that special sense, to assume the general meaning of 'helmet'; for it admits of qualification by such epithets as *ταυρείη*, *κτιδέη*, *πάγχαλκος* etc., denoting the material of which it is made. See Introduction, p. xxxii.

258. *ἀφαλὸν τε καὶ ἄλλοφον*. The *φάλος* was a ridge running along the top of the helmet fore and aft; such ridges might be one or more in number. The *λόφος* was a crest of horsehair or such-like material. See Introduction, p. xxxii.

266. See above on 9. 447.

268. *Σκάνδειαν*, accus. of destination; see above on l. 195, *κεκλήματο βουλὴν*.

274. *δεξιὼν*, 'on their right hand,' and therefore of favourable omen. See above on 9. 236.

280. *κινύμενος*, 'when I bestir myself.'

281. *ἐνκλείας*, not in agreement with *νῆας*, but with the subject of *ἀφικέσθαι* (sc. *ἡμᾶς*).

284. *ἄτρυτώνη*. A title of Athene, formed from the adjective *ἄτρυτος*, 'unwearied.'

285—90. The episode to which Diomedes here refers is narrated more fully in *Il.* iv. 370—400. The *μέρμερα ἔργα* of Tydeus consisted in slaying fifty Cadmeans save one, who were waylaying him in ambush.

302. *πυκινὴν βουλὴν*, 'close counsel.'

304. *ἄρκιος*, 'sure.' Some also translate 'sufficient,' but that meaning, although it would be intelligible enough both here and in other passages of Homer and Hesiod, seems nowhere to be absolutely required in early Greek.

317. *μόνος*, 'an only son.'

321. *τὸ σκῆπτρον*, 'yonder staff,' not merely 'thy staff': the article is here used in the deictic sense. In the next line *τοὺς ἵππους... οἱ φορέουσι* = 'those horses which carry...'

324. *οὐδ' ἀπὸ δόξης*. This phrase is usually taken to mean 'nor

different from what you expect.' This is certainly the commonest use of ἀπό in such phrases, cf. ἀπό σκοποῦ, ἀπό γνώμης etc. But there is another sense best seen in the phrase ἀπό γλώσσης, by word of mouth, in which ἀπό denotes the source of information: and the phrase ἀπό γνώμης is also used by Aeschylus in this sense: cf. *Eum.* 674

ἤδη κελεύω τοῖσδ' ἀπὸ γνώμης φέρειν
ψήφον δίκαιαν, ὡς ἄλλης λελεγμένων.

Similarly in the passage before us, if the word δόξα be used with some emphasis to denote mere fancy or suspicion as opposed to certain knowledge, the phrase σκόπος οὐκ ἀπὸ δόξης may mean 'a spy who does not rest his information on mere suspicions of his own, but clearly ascertains facts.'

330. μὴ...ἐποχήσεται. For the use of μὴ with the indicative, "in oaths, to express solemn or impassioned denial," cf. *Il.* 15. 36, ἴστω νῦν τόδε γαῖα...μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει. "In this use μὴ denies by *disclaiming* (as it were) or protesting against a fact supposed to be within the speaker's power (= *far be it from me that* etc.)," *H. G.* p. 260. The usage continued in Attic, as Arist. *Ecc.* 1000, μὰ τὴν Ἀφροδίτην...μὴ 'γὼ σ' ἀφήσω.

335. κτιδέην κυνέην. See above on l. 257.

344. πεδίοιο. The genitive here may be regarded as expressing either the space *within* which motion takes place (as in the phrase διέπρησσαν πεδίοιο etc.), or as simply a partitive genitive dependent on τυτθόν.

346. παραφθαίησι. The majority of the MSS. concur in giving παραφθαίησι, a form in which -αι- is an indication of optative mood, -σι of subjunctive. Monro (*H. G.* p. 53) condemns the form as "probably a pseudo-archaic form, made on the analogy of the subjunctives in -ησι." It has seemed better to read, with the authority of one MS. (A), παραφθαίησι, which must be regarded as subjunctive from a supposed by-form of the present indic., φθαίω (= φθάνω). So in 9. 203 we had a solitary instance of a by-form κεραίω = κεράννυμι.

349. φωνήσαντε, a slight inconsistency, more in expression than in thought, for only Odysseus has been made to speak.

351. ὅσον τ' ἐπὶ οὐρα πέλονται ἡμιόνων. For a similar delimitation of distance cf. *Od.* 8. 124. The meaning of the passages has been explained by Prof. Ridgeway (*J. H. S.* VI.) as follows. The unit of area in land-measurement (which may have constituted one man's allotment in the common land) was the γῆνης, or amount of land ploughed in one day. This would naturally vary according

to the speed of the animals (oxen or mules) used for ploughing. But if the length of a furrow were a fixed conventional standard of length (as in the English 'furlong' = 'furrow-long'), then, on dividing the variable area (γῆς) by the constant measure of length (a furrow), the quotient (i.e. the breadth of the piece of land ploughed in one day) will be the index of the variations in the pace of the animals. The faster the team, the wider the piece of land ploughed in the day. This width is what is meant by these phrases; and inasmuch as 'mules are more excellent than oxen' (l. 352) in ploughing, there become two standards of distance:—the shorter being the width of a piece of land ploughed in one day by *oxen*; the longer being the width of a piece of land ploughed in one day by *mules*. The *οἶρα* are then the side-boundaries of the strip ploughed, and the width of the strip is measured between them.

363. ἡδ' ὁ πτολίπορθος. Both here and in *Il.* 2. 278 the MSS. give ὁ πτολίπορθος: such an use of the article is difficult to reconcile with Homeric idiom. As in both cases elision occurs before ὁ, an obvious remedy is to remove the article and to read here ἡδὲ πτολίπορθος, and in the other passage ἀνὰ δὲ πτολίπορθος.

373. ὑπὲρ ὤμων, 'passing over his shoulder'; the sense of *motion* is sufficiently implied, although the verb ἐπάγει expresses only the final position of the spear.

376. χλωρός, in agreement with the subject of ἔστη τάρβησέν τε. The phrase ἀραβος...ὀδόντων is parenthetical.

378. ἐμὲ λύσομαι, 'I will get myself ransomed.'

383. καταθύμιος, 'let not death be in thy mind.' The adjective more commonly means 'to one's mind,' i.e. agreeable, acceptable. But cf. *Il.* 17. 201.

387—9. ἦ...ἦ...ἦ. The accentuation indicates that the alternative questions are those which contain the words συλήσων and διασκοπιᾶσθαι respectively (cf. *Il.* 342—3). The second question itself contains two clauses, to both of which διασκοπιᾶσθαι belongs,—depending on both προέηκε and ἀνέηκεν. The ἦ which connects these two clauses is not interrogative. ἦ...ἦ...ἦ here = Lat. *utrum...an...vel.*

389. αὐτόν, 'of thine own accord,' 'unbidden.'

394. θοήν, 'keen' seems to be the best translation of this difficult epithet of 'night.' The same phrase occurs in Hes. *Theog.* 481. 'Keen,' 'sharp,' 'pointed' is a legitimate meaning of *θόος*.

398. σφίσιν, only here used as reflexive pronoun of the second person. But *ὅς, ἐός, σφέτερος* and *ἑαυτοῦ* can all be found so used in

different periods of Greek, and it has been shown etymologically that the pronominal stem *sva* is correctly used as *possessive* without other indication of person than that imparted to it by context. Hence *σφίσι* in this passage, though unique, need not fall under suspicion.

408. *πῶς δ' αὖ*. The MSS. vary between *πῶς δαί* and *πῶς δ' αἱ*. The former is improbable as being an expression used colloquially to impart a tone of surprise to a question: the latter as involving a scarcely Homeric use of the article. The emendation *δ' αὖ* (Nauck) gives precisely the tone wanted in passing from one question to another.

409. *ἄσσα τε μητιώσι*. *ἄσσα* cannot be used as a direct interrogative pronoun; its two uses are (1) as relative, (2) in indirect interrogation. In this passage it cannot introduce an indirect question dependent on *κατάλεξον* for the reason that a series of direct questions have intervened. It must therefore be taken as introducing a loose relative clause anticipatory of the direct question *ἢ μεμάασιν... ἢ... ἀναχωρήσουσιν...*; For a similar loose construction cf. ll. 416—7. Translate 'As to that which they plan among themselves, have they determined to abide etc. or will they retreat etc.?'

416—7. *φυλακάς* is attracted to the case of the relative *ἄς*, and loosely anticipates the subject of the sentence. With *οὗ τις* supply from *φυλακάς* the nom. sing. *φυλακή*.

418. *ὅσσαι μὲν κ.τ.λ.* The clause begins as though the main sentence were to be *τόσσοι Τρῶες ἐγρηγόρθασιν*, 'as many as are the homes etc., so many are they that keep vigil': but for the latter half is substituted the expression, 'those, who needs must, keep vigil.' The *δέ* in l. 419 marks the beginning of the apodosis.

422. *σφιν*, sc. *ἐπικούροις*, the foreign allies.

428. *πρὸς μὲν ἁλός*, literally 'from the side of the sea,' i.e. in our idiom, which differs from that of Greek and of Latin, 'towards the sea.'

428—31. The mention of the Pelasgians as one among a number of tribes does not prove that none of the other tribes enumerated were of that Pelasgian race, traces of whose civilisation have been found from one end of the Mediterranean to the other. The fact may be equally well explained on the supposition that one tribe only in Asia Minor retained the old ethnic name, while the rest had in the course of time taken to themselves distinctive appellations. "The fact that in the islands, on the mainland of Greece and in Asia Minor we find diffused a uniform culture in the earliest times, meets a ready explanation as

soon as we realize that the Carians, Mysians, Leleges, Minyans, Iones, and others whom we have been in the habit of regarding as separate races were simply tribes of the same great ethnic stock" (Ridgeway, *Early Age of Greece*, 1. p. 191). As regards the geographical distribution of the tribes here mentioned who had sent forces to Troy, the Paeones lay to the N.W., in Europe; the Mysians and Phrygians S.E.; the Maeones, Carians and Lycians S.; while of the remaining three, the Leleges seem to have occupied the Carian sea-board; the Pelasgian tribe had for its chief town Larisa on the coast of Mysia; and the Kaukones are said to have inhabited Bithynia and Paphlagonia. Neither the Leleges nor the Kaukones appear in the catalogue of the Trojan allies (*Il.* 2. 816—77), but the other seven tribes obtain due notice.

437. *λευκότεροι*. The abrupt change from the accusative in the preceding sentence to the nominative in this marks an exclamation. This 'Interjectional Nominative' is recognised by Monro (*H. G.* p. 115) as a regular Homeric usage. A second instance of it in relation to these same horses occurs below, l. 547.

444. *ὄφρα κεν ἔλθῃτον*, 'until,' not purely temporal, but containing an idea of purpose.

447. Dolon has not mentioned his name to Diomedes.

457. *φθεγγομένου*, either 'even while he strove to speak,' or 'with a shriek.'

462. *τοῖσδεσσι*, a strange form of the dat. plur. of *ὅδε*. The enclitic *-δε* appears to be declined as well as the pronoun *ὅ*.

466. *δέελον δ' ἐπὶ σῆμά τ' ἔθηκεν*. There is some difficulty in this line, chiefly owing to *δέελον* being elsewhere unknown. Hesychius seems to have connected it with *δέω* ('bind') and to have regarded it as a substantive; in that case it would be object, along with *σῆμα*, of the verb *ἐπέθηκεν*, and *τε* would couple the two objects in the ordinary way. If, on the other hand, *δέελος* be an open form of the adjective *δῆλος*, the position of *τε*, which should then follow *δέ* immediately, is unaccountable.

468. *θοήν*. See above on l. 394.

470. *τέλος*. See above on l. 56.

475. *ἐπιδιφριάδος*. It is not known what part of the chariot was indicated by this term. It is very probably, as Leaf suggests, the post which stood upright in the front of the ancient chariot. The adjective *πυμάτη* then becomes more intelligible than if *ἐπιδιφριάς* be taken = *ἀντιυξ* (the rail of the chariot): for the chariot being a light stru-

it would be more sensible to tether horses to the 'bottom of the post' than to the 'end of the rail.'

480. μέλειον, 'useless,' 'idle,' as always in Homer. The sense of 'wretched' was of later development.

482. τῷ, sc. Diomede.

485. ἀσημάντοισιν. The verb σημαίνειν meant originally 'to give the signal.' Hence came first the meaning 'to be in command' of troops, as above in l. 58, and secondly 'to be in charge' of anything such as flocks and herds. Thus σημάτων in *Il.* 8. 127 and 15. 325 means a 'shepherd,' and here the adjective ἀσημαντος means 'without a shepherd.'

490. ποδός. This genitive is common "with verbs that imply *fastening to, holding by, etc.*" and is classed by Monro (*H. G.* p. 106) among the quasi-partitive genitives, cf. l. 505 ῥυμοῦ ἐξερόνιοι.

491. τά, antecedent of the clause introduced by ὅπως.

493. ἀήθεσσον κ.τ.λ., 'For they were as yet unaccustomed thereto,' as being newly arrived at the war.

497. There can be little question that this line is an interpolation by some reciter who understood κακὸν ὄναρ in a figurative and ironical sense. The literal sense is preferable. Rhesus has a dream foreboding evil which makes him breathe uneasily, and Diomede is only just in time to anticipate his waking and acting upon the warning of his sleep. There is some want of skill in the interpolation, for, as Leaf observes, τὴν νύκτα should mean 'all night through.'

498. ὁ τλήμων. See above on l. 231.

499. συνήειρεν. It is doubtful whether αἰέρω in this compound is a by-form of εἰρω ('join,' 'tie'), or possesses a technical sense similar to the intransitive use in Attic phrases such as αἶραι τῷ στρατῷ, ταῖς ναυσίν, = 'to get under weigh,' 'start.'

502. πιφάσκων, 'by way of signalling' to Diomede.

505. ῥυμοῦ, 'by the pole.' For the genitive see above on l. 490.

506. τῶν, the use of the article is to contrast the men whom he meditates slaying with the chariot which he meditates carrying off. A strong contrast is the more necessary because the first alternative has been subdivided by ἐξερόνιοι ἢ ἐκφέροιοι, which together form only *one* of the two plans in his mind (though the plan itself is capable of diverse execution): the second alternative needs marking all the more emphatically because of that subdivision.

510. πεφοβημένος, 'put to flight,' 'in full flight.' See above on *Il.* 9. 2.

510—11. For an explanation of the development of subordinate clauses from independent sentences in the case of μή followed by the subjunctive see above on l. 101. The punctuation of the present passage represents the view that μή...ελθης is a subordinate clause (μή being practically equivalent to ὅπως μή or ἵνα μή), but that μή...ἐγείρῃσιν constitutes an independent sentence (μή introducing the expression of an apprehension).

513. ἵππων ἐπέβησεν. Some doubt has been raised as to whether this expression here refers to mounting the chariot or mounting the horses. Riding on horseback is known to Homer, but nowhere else attributed to the Homeric warriors, and the phrase in question is regularly used of mounting the chariot (e.g. *Il.* 5. 46). On the other hand, no mention is here made of harnessing the two horses, but it is rather suggested that, immediately upon Athene's admonition, Diomedes leapt hurriedly (καρπαλίμως) on horseback without pause for executing either of his designs of ll. 504—6. Again, no mention is made afterwards of either the chariot or the ποικίλα τεύχεα which lay in it—and this in spite of the detail with which are afterwards recorded the admiration bestowed on the horses, the disposition of them in Diomedes's stable, and the storing of the spoils of Dolon (a lesser prize surely than would have been those of Rhesus), in the stern of the ship. Further, as against the argument that Homeric heroes are not elsewhere mentioned as riding on horseback, it may fairly be urged that Diomedes and Odysseus are somewhat differently circumstanced from the ordinary warrior. The fact that chariot-driving was *de rigueur* in pitched battles would not necessarily interfere with riding bare-back during a nocturnal foray. Lastly, one question may be put to those who maintain that Odysseus and Diomedes drove off in the chariot. If, as we hear in ll. 500—1, Odysseus was reduced to using his bow to lash the horses, 'because he had forgotten to take the whip out of the chariot,' why did he continue to use his bow (ll. 513—4) after the horses had been harnessed to the chariot in which he knew he had previously left the whip?

We must surely conclude that for this night only Homeric warriors exhibited the feat of riding bare-back.

515. οὐδ' ἀλαοσκοπιὴν εἶχε. The verdict of Rhesus and his twelve dead comrades, could they have given one, would have been a reversal of this judgment. But the phrase is part of the Epic stock-in-trade (cf. *Il.* 13. 10, 14. 135, *Od.* 1. 285), and its local appropriateness must not be more severely judged than that of a fixed epithet. See above on

524. **θεύντο.** *θεόμαι*, the Ionic form of the verb which appears in Attic as *θεάομαι*, means properly no more than to look upon, to gaze upon; but in Homer it almost invariably implies some degree of astonishment excited by the spectacle. In Attic this collateral notion was less marked, although perpetuated in the actual word 'theatre.'

526. **οἱ δέ,** the story returns to Odysseus and Diomedes.

531. **τῇ γὰρ φίλον.** Why the horses of Rhesus should wish to go to the Greek camp is certainly not clear, but this slight difficulty forms hardly sufficient grounds for supposing interpolation—unless it were the accidental interpolation liable to result from a reminiscence of similar passages.

534. **ψεύσομαι,** 'shall I be speaking false or true?'

535. This line is famous as having been quoted by the Emperor Nero, when he heard the horses of his pursuers drawing nearer and nerved himself to take his own life. Suet. *Nero*, cap. 49.

536. **ὁ κρατερὸς Διομ.** The use of the article in this passage appears to be post-Homeric. No emphatic contrast is wanted between Odysseus and Diomedes, and consequently *ὁ* is otiose. To eject *καὶ ὁ* and to write *ἡδὲ* instead would be a simple remedy.

538. **μή τι πάθωσιν.** For this euphemism see above on l. 26.

546. **σφῶε.** Distinguish *σφῶε* (= 'them two') from *σφῶϊ* in l. 552 (= 'you two').

547. **εὐκότες.** For the 'Interjectional Nominative' see above on l. 437.

556. **ἢ περ οἶδε,** sc. *εἰσιν*. Such a construction instead of *ἢ τοῦσδε* or the simple genitive of comparison (*τῶνδε*) is rare. But instances occur even in Attic: e.g. Dem. *de Cor.* 178 *ἡμῶν δὲ ἀμεινον ἢ ἐκείνοι τὸ μέλλον προορωμένων* (gen. absol.).

557. **δωρήσaiτο.** For the optat. without *ἄν* or *κεν* see above on l. 247.

560. **πάρ,** adverbial, 'beside.'

561. **τὸν τρισκαίδέκατον.** Twelve victims in addition to Rhesus have already been mentioned; 'the thirteenth' follows naturally on the mention of twelve, and the reckoning therefore does not include Rhesus.

571. **ὅφρα,** 'until they should have made ready a sacrifice.' Either the dedication of the spoils was to be accompanied by sacrifice, or the value of the spoils was to be paid to Athene in the form of a sacrifice before they could be used again for human purposes.

577. **λίπα.** In Homer this word always suffers elision of the final

vowel, but that that vowel is *a* is shown by Thuc. i. 6, 4. 68, etc. That being so, it still remains doubtful whether the word is an indeclinable substantive (denoting 'oil' or 'grease' generically) which is qualified by a second substantive *ελαιον* to specify the kind of oil (viz. olive-oil), or is "an adverb related to *λιπαρός*, as *κάρτα* to *καρτερός*, *λίγα* to *λιγυρός*, etc. meaning 'richly,' 'thickly'" (Monro quoted by Leaf *ad loc.*).

578. *δείπνον*. Careful commentators observe that this is the third *δείπνον* which Odysseus has made in the course of one night; for the other two see 9. 20 and 221. At any rate he had worked for them. *καλή δρεξι*!, as his descendants of to-day say, *bon appétit!*

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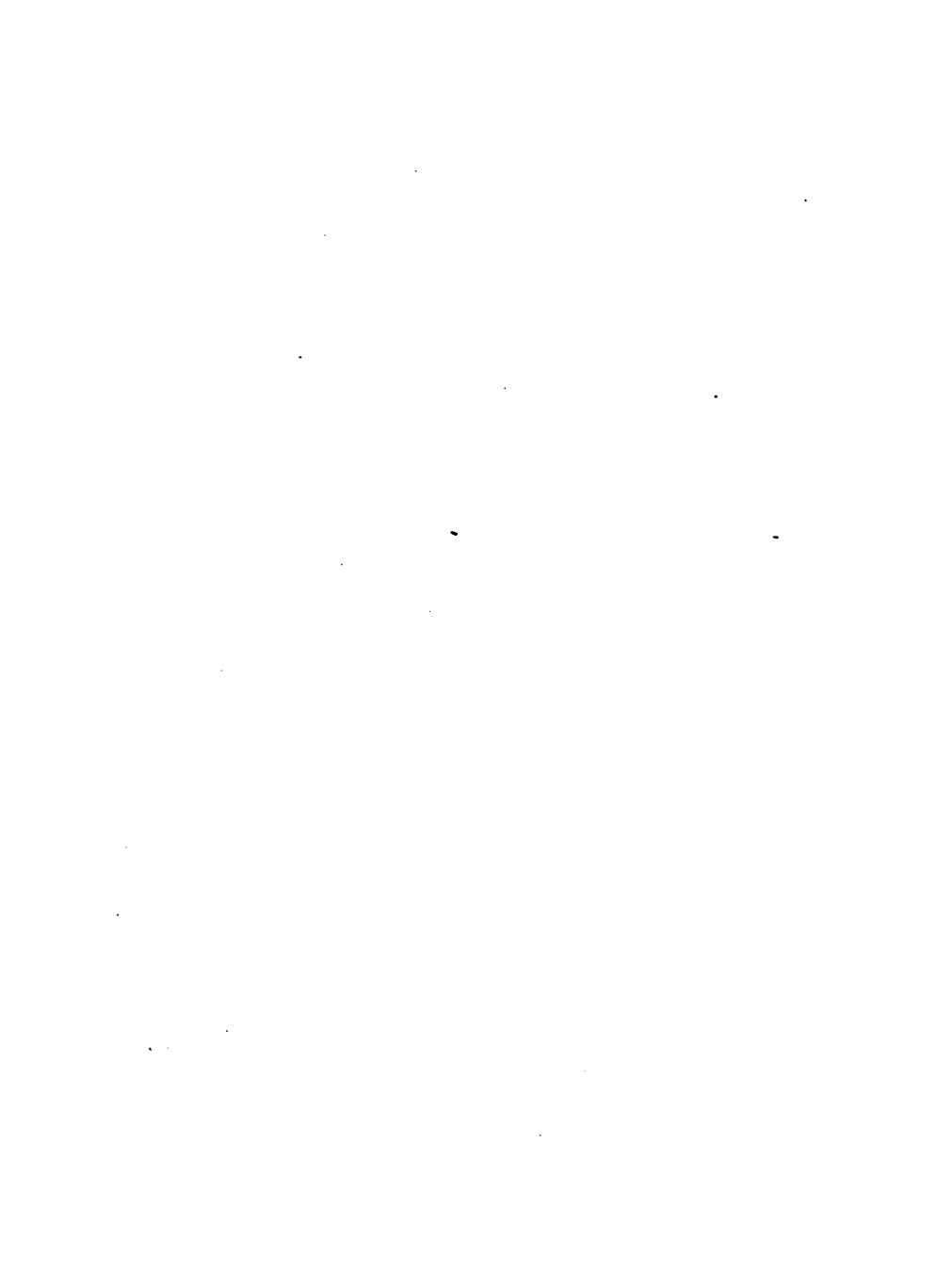
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